

סְלִיחֹת
SELIHOT

Translated and Annotated

by

PHILIP BIRNBAUM



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SELIHOT

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סדר במסדרה של

ה ברו פובלישינג קומפני, ניו יורק

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P R E F A C E

The penitential prayers known by the name of *Selihoth* are essentially based upon biblical poetry and are a continuation of the Psalms. In part, they belong to the age of the Talmud. They are chiefly concerned with the suffering of Israel in the various lands of the dispersion. For about fifteen centuries the liturgical poets such as Rabbi Yehudah Halevi, Ibn Gabirol and Ibn Ezra, continued to enrich the selihah literature, the earliest examples of which go back to the first century. Tormented by merciless persecution in the course of many centuries, the authors of these prayer-poems described the misery of their people with the blood of their hearts.

The selihoth reveal the saintly character of past generations, who in profound humility sought the reason of their misfortune in themselves rather than in a divine injustice. The selihah ("forgiveness") is a prayer in the strict sense of the term, for it gives utterance to the feelings of the worshiper who repents and pleads for mercy.

In the course of time it became customary to begin the recital of selihoth Saturday midnight, four days before Rosh Hashanah. If, however, the first day of Rosh Hashanah occurs on a Monday or Tuesday, so that there are less than four days left in which to recite the penitential prayers, it is customary to begin a week earlier. The idea of a midnight service is based on Psalm 119:62 ("At midnight I rise to praise thee.")

Without the help of a translation the noble thoughts of the payyetanim are barred to many a worshiper; even when translated they need explanatory comment. This annotated Hebrew-English edition of the *Selihoth for the First Day* has been prepared in the hope that it will contribute to a widespread appreciation of a small portion of the extensive selihah literature which expresses the mind of our people throughout the ages.

PHILIP BIRNBAUM

HOPE AND STRENGTH

The Lord is my light and my aid;
Whom shall I fear?

The Lord is the strength of my life;
Of whom shall I be afraid?

Though a host should encamp against me,
My heart shall not fear;

Though war should rise against me,
Still will I be confident.

One thing I ask of the Lord,
One thing I desire—

That I may dwell in the house of the Lord
All the days of my life,

To behold the pleasantness of the Lord,
And to meditate in his temple.

O Lord, hear my voice when I call;
Be gracious to me and answer me.

Hide not thy face from me;
Turn not thy servant away in anger.

Teach me thy way, O Lord,
And lead me in a straight path.

I believe I shall see the goodness of the Lord
In the land of the living.

Hope in the Lord, be strong;
Let your heart be brave, hoping in the Lord.¹

¹ *From Psalm 27.*

סְלִיחוֹת לַיּוֹם הָרִאשׁוֹן

Recited Saturday midnight four days before Rosh Hashanah, or one week earlier if the first day of Rosh Hashanah falls on Monday or Tuesday

אֲשֶׁרִי יוֹשְׁבֵי בֵיתָךְ; עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שֶׁבָכָה לוֹ; אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהָיו.

תהלים קמה

תְּהִלָּה לְדָוִד

אֲרוֹמְמָךְ, אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְךָ, וְאֶחְלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגֵד לָתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ וְנִידוֹ.
הָדָר כְּבוֹד הוֹדְךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְּלוֹתֶיךָ אִסְפְּרֶנָּה.
זָכָר רַב טוֹבָךְ יִבְיָעוּ, וְצִדְקָתֶךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפַּיִם וְגִדְּל־חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִוְדֶיךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבִנֵּי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הָדָר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתֶּךָ בְּכָל דּוֹר וָדָר.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word **אשרי** three times. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care

SELIḤOTH FOR THE FIRST DAY

*Recited Saturday midnight four days before Rosh Hashanah, or one week earlier
if the first day of Rosh Hashanah falls on Monday or Tuesday*

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty,
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.

for all creation. It is an acrostic psalm, the successive lines beginning with the letters of the Hebrew alphabet taken in order. However, the letter *nun* is missing. The alphabetic arrangement is probably intended as an aid to memory.

¹*Psalms* 84:5; 144:15.

סוֹמֵךְ יי לְכָל חַנּוּפִּלִים, וְזוֹקֵף לְכָל הַכּוֹפִּים.
 עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ, וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן.
 צָדִיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קָרוֹב יי לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.
 תַּהֲלִילַת יי יִדְבַּר-פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד.
 וְנִנְחֲנוּ נִבְרָךְ יְהִי מַעֲתָה וְעַד עוֹלָם; הִלְלוּיָהּ.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא בְּרַעְיוֹתָהּ;
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן, וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעָגְלָא וּבְזִמּוֹ קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְעַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דְקֹדֶשָׁא, בְּרִיךְ הוּא, לְעָלָא מִן כָּל
 בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, וְדִאֲמִירֵן בְּעָלְמָא,
 וְאִמְרוּ אָמֵן.

לֵךְ יי הַצְדָּקָה, וְלָנוּ בִשְׁתַּת הַפָּנִים. מַה נִּתְאוּנָן וּמַה נֶאֱמַר,
 מַה נִּדְבָר וּמַה נִּצְטַדֵּק. נַחֲפֹשֶׁה דְרָכֵינוּ וְנַחֲקֵרָהּ, וְנִשׁוּבָהּ

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian

The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Righteousness is thine, O Lord, and confusion is ours. How can we complain? What can we say? What can we urge? How can we justify ourselves? Let us search and examine our ways and return

captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

¹*Psalm* 115:18.

אֱלֹהִים; כִּי יִמְנָה פְּשׁוּטָה לְקַבֵּל שָׁבִים. לֹא בַחֲסֵד וְלֹא
בְּמַעֲשִׂים בָּאנוּ לִפְנֶיךָ; בְּדָלִים וּבְרָשִׁים דָּפַקְנוּ דְּלִתֶיךָ.
דְּלִתֶיךָ דָּפַקְנוּ, רַחוּם וְחַנוּן; נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלִּפְנֶיךָ.
מִלִּפְנֶיךָ, מִלִּבְנוּ, רִיקָם אֵל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפְּלָה.
שְׁמַע תַּפְּלָה, עֲדִיךָ כָּל בָּשָׂר יָבֹאוּ. יָבֹוא כָּל בָּשָׂר
לְהִשְׁתַּחֲוֹת לִפְנֶיךָ יי. יָבֹאוּ וַיִּשְׁתַּחֲווּ לִפְנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ
לְשִׁמְךָ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה, נִכְרַכָּה לִפְנֵי יי עוֹשֵׁנוּ. בָּאוּ
שְׁעָרָיו בְּתוֹדָה, חֲצֵרֹתָיו בְּתַהֲלָה; הוֹדוּ לוֹ בְּרָכוּ שְׁמוֹ. הִנֵּה
בְּרָכוּ אֶת יי כָּל עַבְדֵי יי, הָעַמִּידִים בְּבֵית יי בַּלֵּילוֹת. שָׂאוּ
יְדֵיכֶם קֹדֶשׁ וּבְרָכוּ אֶת יי. נִבְּרָאָה לְמִשְׁכַּנּוֹתָיו, נִשְׁתַּחֲוֶה לַהֲדָם
רִגְלָיו. רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדָם רִגְלָיו, קְדוֹשׁ הוּא.
רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲרָ קְדוֹשׁ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ.
הִשְׁתַּחֲווּ לֵי בְּהַדְרַת קְדֹשׁ, חִילוּ מִפְּנֵי כָּל הָאָרֶץ. וְאַנְחֵנוּ,
בְּרַב חֲסִדָּה נִבְּרָא בֵּיתְךָ, נִשְׁתַּחֲוֶה אֵל הַיִּבֵּל קְדֹשׁ בִּירְאָתְךָ.
נִשְׁתַּחֲוֶה אֵל הַיִּבֵּל קְדֹשׁ וְנוֹדָה אֶת שְׁמֶךָ, עַל חֲסִדָּה וְעַל
אַמְרָתְךָ, כִּי הִגִּדְלָתָ עַל כָּל שְׁמֶךָ אִמְרָתְךָ.

יי אֱלֹהֵי צְבָאוֹת, מִי כְמוֹךָ חֲסִין יְהִי, וְאַמוֹנֵתְךָ סְבִיבוֹתֶיךָ.
כִּי מִי בִשְׁחָק יַעֲרֹךְ לִי, יִדְמָה לִי בְּבִנֵי אֱלִים. כִּי גָדוֹל אַתָּה
וְעוֹשֶׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבָדָּךָ. כִּי גָדוֹל מֵעַל שָׁמַיִם
חֲסִדָּה, וְעַד שְׁחָקִים אִמְרָתְךָ. גָּדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדָּלְתוֹ
אֵין חֶקֶר. כִּי גָדוֹל יי וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל כָּל אֱלֹהִים.
כִּי אֵל גָּדוֹל יי, וּמְלֹךְ גָּדוֹל עַל כָּל אֱלֹהִים. אֲשֶׁר מִי אֵל
בְּשָׁמַיִם וּבָאָרֶץ, אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֶׂיךָ וּכְגִבּוּרֹתֶיךָ. מִי לֹא

The expression *יִמְנָה פְּשׁוּטָה לְקַבֵּל שָׁבִים* is borrowed from a passage in the Ne'ilah service which reads: "Thou dost reach out thy hand to transgressors; thy right hand is extended to receive repentant sinners."

to thee, for thy right hand is stretched out to receive those who repent. Neither with deeds of kindness nor with acts of grace do we come before thee, but like the poor and needy we knock at thy doors. Merciful and gracious God, we knock at thy doors; do not turn us away empty-handed from thy presence. O send us not off empty-handed from thy presence, for thou hearest prayer.

O thou who hearest prayer, all mankind shall come to thee. All mankind shall come and worship in thy presence, O Lord. They shall come and bow down to thee, O Lord, and glorify thy name.

Come, let us worship; let us bow down before the Lord our Creator. Enter his gates with thanksgiving, enter his courts with praise. Give thanks to him, bless his name.

Come bless the Lord, all servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in the sanctuary and bless the Lord. Let us come into his dwelling and worship at his footstool.

Extol the Lord our God, the Holy One, and worship at his footstool. Exalt the Lord our God, the Holy One, and worship at his holy mountain. Worship the Lord in holy beauty; revere him, all the world!

By thy abundant grace we enter thy house; we worship toward thy shrine with reverence. We worship toward thy holy shrine, and thank thee for thy love and thy truth; thy name, and thy word, hast thou magnified over all.

Lord God of hosts, who is mighty like thee, O Lord? Thy faithfulness is round about thee. Who in heaven can be compared to the Lord? Who among the angels can be likened to the Lord?

Truly great art thou, and doing wonders; thou, only thou, art God. Thy love is high over heaven, thy truth soars to the sky. Great is the Lord, and most worthy of praise; his greatness is unsearchable.

Great is the Lord and highly to be praised; he is to be revered above all gods. The Lord is a great God, a King supreme above all gods. What God is there in heaven or on earth who could do mighty deeds like thine?¹

¹*Psalms* 65:3; 86:9; 95:6; 100:4; 134:1-2; 132:7; 99:5, 9; 5:8; 138:2; 89:9, 7; 86:10; 108:5; 145:3; 96:4; 95:3; *Deuteronomy* 3:24.

יִרְאֶה מֶלֶךְ הַגּוֹיִם, כִּי לֹךְ יֵאָתֶה, כִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל
מַלְכוּתָם מֵאִין כְּמוֹךָ. מֵאִין כְּמוֹךָ יי, גָּדוֹל אַתָּה וְגָדוֹל שְׁמוֹךָ
בְּגִבּוּרָה. לֹךְ זָרוּעַ עִם גְּבוּרָה, תַּעֲזֹז יָדְךָ תַּרּוּם יְמִינְךָ. לֹךְ
יוֹם, אַף לֹךְ לַיְלָה, אַתָּה הַכִּינֹת מְאוּר וְשִׁמְשׁ. אֲשֶׁר בִּידוֹ
מַחְקְרֵי אֶרֶץ, וְתוֹעֲפוֹת הָרִים לוֹ. מִי יַמְלִל גְּבוּרוֹת יי, יִשְׁמִיעַ
כָּל תְּהִלָּתוֹ.

לֹךְ יי הַגָּדֹלָה וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת וְהַנִּצָּחַת וְהַחֹדֶד, כִּי כָל
בְּשָׁמַיִם וּבְאֶרֶץ; לֹךְ יי הַמְּמַלְכָה, וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
לֹךְ שָׁמַיִם, אַף לֹךְ אֶרֶץ, תִּבֵּל וּמְלוֹאָה אַתָּה יְסֻדָּתָם. אַתָּה
הַצִּבֵּת כָּל גְּבוּלוֹת אֶרֶץ, קִיץ וְחֹרֶף אַתָּה יִצְרָתָם. אַתָּה
רִצְצַת רָאשֵׁי לְוִיָּתָן, תַּתְּנֵנוּ מֵאֵכֶל לָעַם לְצִיִּים. אַתָּה בִּקְעַת
מַעֲיָן וְנַחַל, אַתָּה הוֹבִשְׁתָּ נְהָרוֹת אֵיתָן. אַתָּה פּוֹרֶרֶת בַּעֲזָךָ
יָם, שִׁבְרַת רָאשֵׁי תַנִּינִים עַל הַמַּיִם. אַתָּה מוֹשֵׁל בְּנִאוֹת הַיָּם,
בְּשׂוֹא גָלְיוֹ אַתָּה תִּשְׁבַּחֲהֶם. גָּדוֹל יי וּמְהֻלָּל מְאֹד, בַּעִיר אֱלֹהֵינוּ
הָר קָדְשׁוֹ. יי צְבָאוֹת, אֱלֹהֵי יִשְׂרָאֵל, יוֹשֵׁב הַכְּרִבִּים, אַתָּה
הוּא הָאֱלֹהִים לְבִדְךָ. אֵל נַעֲרָץ בְּסוּד קְדוּשִׁים רַבָּה, וְנוֹרָא
עַל כָּל סְבִיבָיו. וַיּוֹדוּ שָׁמַיִם פְּלֹאֶךָ יי, אַף אֱמוּנָתְךָ בִּקְהַל
קְדוּשִׁים. לְכוּ נִרְנְנָה לֵי, נִרְיַעָה לְצוּר יִשְׁעֵנוּ. נִקְדְּמָה פָּנֵינוּ
בְּתוֹדָה, בְּזִמְרוֹת נִרְיַע לוֹ. צֶדֶק וּמִשְׁפָּט מְכֹון כְּסֹאֶךָ, חֶסֶד
וְאַמֶּת יִקְדְּמוּ פָּנֶיךָ. אֲשֶׁר יַחֲדוּ נִמְתִּיק סוּד, בְּבֵית אֱלֹהִים
נִהְלַךְ בְּרִגְשׁוֹ. אֲשֶׁר לוֹ הַיָּם וְהוּא עֲשָׂהוּ, וַיִּבְשֶׁת יָדָיו יַצְרוּ.
אֲשֶׁר בִּידוֹ נִפְשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ.

that is, the whole universe is under God's control. In the following four verses the pronoun אתה is emphatically repeated, thou and none else. גְּבוּלוֹת אֶרֶץ geographical features (rivers, mountains) which are used as frontiers.

Who would not revere thee, O King of nations? All reverence is thy due; there is none like thee among all the wise of the nations, in all their dominions.

There is none like thee, O Lord; thou art great and thy name is great in might. Thine is a powerful arm; thy right hand is mighty and exalted.

Thine is the day and thine is the night; thou hast provided light and sun. In thy hands are the depths of the earth; the mountain-peaks are thine. Who can describe the Lord's mighty deeds, or proclaim all his praise?

Thine, O Lord, is the greatness and the power, the glory and the victory and majesty; for all that is in heaven and on earth is thine. Thine, O Lord, is the dominion; thou art supreme over all.

The heavens are thine, the earth is thine; thou didst found the world and all its fullness. Thou didst set all the bounds of the earth; thou didst make summer and winter.

Thou didst crush the heads of Leviathan, leaving him a prey to beasts of the desert. Thou didst open springs and brooks; thou didst dry up flowing streams.

By thy power thou didst divide the sea, crushing the dragons' heads upon the waters. Thy sway is over the raging sea; when the waves rise, thou stillest them.

Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Lord of hosts, God of Israel, enthroned upon the cherubim, thou art the only God.

God is revered in the great council of the holy; he is awe-inspiring among all who surround him. The heavens praise thy wonders, O Lord; thy faithfulness is in the midst of the holy.

Come, let us sing to the Lord; let us acclaim our saving God. Let us approach his presence with thanksgiving; let us acclaim him with songs.

Thy throne rests upon equity and justice; love and truth serve thee. Let us take sweet counsel together; let us walk in fellowship to the house of God.

His is the sea, for he made it; his hands formed the dry land. In thy hand is the soul of every living being, and the whole life of man.¹

¹*Jeremiah 10:7; Psalms 89:14; 74:16; 95:4; 106:2; I Chronicles 29:11; Psalms 89:12; 74:17, 14, 15, 13; 89:10; 48:2; Isaiah 37:16; Psalms 89:8, 6; 95:1-2; 89:15; 55:15; 95:5; Job 12:10.*

Reader:

הַנִּשְׁמָה לָךְ וְהַגּוֹף פָּעֵלְךָ, חוּסָה עַל עַמְלָךְ. הַנִּשְׁמָה לָךְ
וְהַגּוֹף שְׁלֵךְ, יי, עֲשֵׂה לִמְעַן שְׁמֶךָ. אֲתָאנוּ עַל שְׁמֶךָ, יי, עֲשֵׂה
לִמְעַן שְׁמֶךָ. בַּעֲבוּר כְּבוֹד שְׁמֶךָ, כִּי אֵל חַנוּן וְרַחוּם שְׁמֶךָ.
לִמְעַן שְׁמֶךָ יי, וְסִלַּחְתָּ לַעֲוֹנוֹ, כִּי רַב הוּא.
סִלַּח לָנוּ אָבִינוּ, כִּי בָרַב אֲוִלְתָּנוּ שָׁגִינוּ. מִחַל לָנוּ מִלִּבֵּנוּ,
כִּי רַבּוּ עֲוֹנוֹנוּ.

אַלְהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ

אֵיךְ נִפְתַּח פֶּה לְפָנֶיךָ דֵּר מְתוּחִים, בְּאִילוּ פָנִים נִשְׁפּוּד
שִׂיחִים. גַּעֲלָנוּ נְתִיבוֹתֶיךָ הַיְּשָׁרִים וְהַנְּכוּחִים, דְּבִקְנוּ בְּתוֹעֵבוֹת
וּבְמַעֲשִׂים זְנוּחִים. הִלְכְנוּ אַחֲרֵי מִשְׁאוֹת שָׂוָא וּמַדּוּחִים.
וְהַקְשִׁינוּ עָרְף וְהַעֲזִינוּ מִצָּחִים. זַעֲמַת בְּשִׁלְנוּ בֵּית מִשְׁכְּנֹת
מִבְּטָחִים, חָרַב וּפַס רֵיחַ נִיחוּחִים. טָרְדוּ וּשְׁלָטוּ בַּחֲנִים
מְשׁוּחִים, יוֹדְעֵי עָרְף עוֹלוֹת וּזְבָחִים. בָּמָה יִסְרְתָנוּ עַל יְדֵי
צִירִים וּשְׁלוּחִים, לֹא הִקְשַׁכְנוּ לְמוֹרִים לְשִׁמוּעַ לְמוֹכִיחִים.
מֵאֵז וְעַד עַתָּה אָנוּ נִדְחִים, נִהְרָגִים וְנִשְׁחָטִים וְנִטְבָּחִים. שָׁרְדָנוּ
מִחֵי מַעַט בֵּין קוֹצִים בְּסוּחִים, עֵינֵינוּ כָּלוּת לְמִצָּא רְנוּחִים.
פּוֹרְכֵי עֲמָךְ אֲשֶׁר לִבֵּל שׁוֹחֲחִים, צָפָר וְעָרַב לָמָּה מִצְּלִיחִים.
קָמִים לְמוֹלָךְ נֶאֱצוֹת שׁוֹחֲחִים, רְעוּצִים וְרִצּוּצִים בָּמָה אֲתָם
בוֹטָחִים. שׁוֹכֵן עַד וְקִדּוּשׁ צִפָּה בְּעֶלְבוֹן אֲנוּחִים, תְּמוּכִים
עָלֶיךָ וּבָךְ מִתְאַחֲחִים.

Reader:

בְּנִזְרָאוֹת יְמִינְךָ נִישָׁע לְנִצָּחִים,
כִּי עַל רַחֲמֶיךָ הִרְבִּים אָנוּ בְּטוּחִים.

Reader:

The soul belongs to thee,
 The body is thy work,
 O spare thy creation.
 Soul and body are thine,
 Lord, act for thy name's sake.
 We come trusting in thee,
 Lord, act for thy name's sake.
 Because thy name is God
 Gracious and merciful,
 Pardon thou our great guilt.

Forgive us, our Father; in our abundant folly we have gone astray. Pardon us, our King, for our iniquities are many.

OUR GOD AND GOD OF OUR FATHERS

How shall we open our mouth before thee who abidest in heaven? In what manner shall we pour forth our meditations? We have rejected thy paths of right and justice; we have clung to abominations and abhorrent deeds. We have followed visions of vanity and delusion; we have been obstinate and insolent. Because of us, thy wrath blazed against peaceful homes; the fragrant incense came to an end and ceased. Anointed priests, skilled in preparing offerings, were banished and cast away. How often, indeed, thou didst admonish us through prophets and messengers! We did not hearken to our teachers, we did not listen to those who rebuked us. Ever since, we have been dispersed, slaughtered and butchered. Only a few of us have survived amidst mean thorns. Our eyes are strained as we look for deliverance. The oppressors of thy people who bow to Bel—why do they prosper morning and evening? They rise up against thee, scornfully asking thy people: "You who are broken, crushed, in what do you trust?" O thou who abidest forever, Holy One, look at the humiliation of the distressed, who rely upon thee and are united in thee. May we forever be saved by thy wondrous power, for we trust in thy abundant mercy.

same rhyme throughout the whole composition. The author's signature (בנימין) is contained in the words בנוראות ימין of the closing stanza. The use of מרחים in the sense of widespread skies is based on Isaiah 40:22 ("He spreads the skies like a curtain"). Though קוצים כסוחים (Isaiah 33:12) is rendered *thorns cut down*, the payyetan lends to this phrase a new connotation ("wicked thorns"); compare Birnbaum's *Mahzor Ha-Shalem*, page 354, note.

כי על רחמיך הרבים אנו בטוחים; ועל צדקותיך אנו
נשענים, ולסליחותיך אנו מקוים, ולישועתך אנו מצפים.
אתה הוא יי מלך אוהב צדקות מקדם, מעביר עונות עמו
ומסיר חטאת יראיו, בורת ברית לראשונים, ומקים שבועה
לאחרונים. אתה הוא שירדת בענן כבודך על הר סיני,
והראית דרכי טובך למשה עבדך. וארחות חסדיך גלית לו.
והודעתו כי אתה אל רחום וחנון, ארך אפים, ורב חסד,
ומרבה להיטיב, ומנהיג את כל העולם בלוי במופת הרחמים.

Reader:

וכן כתוב: ויאמר, אני אעביר כל טובי על פניך, וקראתי
בשם יי לפניך, וחנתי את אשר אחן, ורחמתי את אשר ארחם.

אל ארך אפים אתה, ובעל הרחמים נקראת, ודרך
תשובה הורית. גדלת רחמיך וחסדיך תזכור היום ובכל יום
לירע ידיך. תפן אלינו ברחמים, כי אתה הוא בעל
הרחמים. בתחנון ובתפלה פניך נקדם, בהודעת לענו
מקדם. מחרון אפך שוב, כמו בתורתך כתוב. ובצל בנפיך
נחסה ונתלונן, ביום ויגד יי בענן. תעבור על פשע ותמחה
אשם, ביום ויתניב עמו שם. תאזין שועתנו ותקשיב מנו
מאמר, ביום ויקרא בשם יי. ושם נאמר:

ויעבר יי על פניו ויקרא:

יי יי, אל רחום וחנון, ארך אפים, ורב חסד ואמת. נצר
חסד לאלפים, נשא עון ופשע וחתאה, ונקה.

שלוש עשרה מדות, the thirteen attributes of God referring to the actions emanating from him, are mentioned in Exodus 34:6-7, according to the following traditional interpretation: 1-2) the repetition of the Lord's name signifies that God is merciful to one about to sin, and to the sinner who has repented; 3)

We trust in thy abundant mercy, we rely on thy righteousness; we look forward to thy forgiveness, we yearn for thy salvation. Thou art the King who dost ever love righteousness, making the iniquities of thy people pass away and removing the sins of those who revere thee. Thou didst make a covenant with the first generations, thou wilt perform thy solemn promise with the last generations. Thou didst descend in thy cloud of glory on Mount Sinai and show thy ways of goodness to Moses thy servant. Thou didst reveal to him thy paths of mercy, making him know that thou art a merciful and gracious God, slow to anger, rich in kindness and abundantly beneficent, guiding the entire world mercifully. Indeed, it is written: "He said, I will make all my goodness pass before you, and will proclaim the name of the Lord before you; I am gracious to whom I am gracious, and show mercy to whom I show mercy."¹

Thou art a God slow to anger; thou art called Lord of mercy; thou hast shown the way of repentance. Be thou ever mindful of thy abundant mercy and kindness toward the descendants of thy beloved. O regard us with mercy, for thou art Lord of mercy. With supplication and prayer we come before thee, as thou didst reveal to gentle Moses of old. Turn from thy fierce anger, as it is written in thy Torah.² May we find shelter in the shadow of thy wings, as on the day when thou, O Lord, didst descend in the cloud. Forgive our transgression, blot out our guilt, as on the day when Moses placed himself beside thee. Heed our cry, hear our spoken prayer, as on the day when the Lord's name was proclaimed, as it is related in the Torah: The Lord passed before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."³

אל *powerful* to act as his wisdom dictates.; 4) רחום *merciful* like a father to his children, to prevent them from falling; 5) חנון *gracious* to assist those who have fallen and cannot rise; 6) ארך אפים *patient* and hopeful that the sinner will repent; 7) רב חסד *abounding in kindness* both to the righteous and the

¹Exodus 33:19. ²Exodus 32:12. ³Exodus 34:7.

וּסְלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ.

סְלַח לָנוּ אֲבִינוּ בִּי חַטָּאנוּ, מִחַל לָנוּ מִלִּבְנוּ בִּי פִשְׁעֵנוּ.
בִּי אַתָּה, אֲדֹנֵי, טוֹב וְסְלַח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

יְיָ, בְּקֶרֶת שְׁמֶעַ קוֹלָנוּ, בְּקֶרֶת נִעְרָף-לֵךְ וּנְצַפָּה. שְׁמַע קוֹל
תַּחֲנוּנֵינוּ בְּשׁוֹעֲנוּ אֵלֶיךָ, בְּנִשְׁאָנוּ יְדֵינוּ אֶל דְּבִיר קְדֻשָּׁךְ. שְׁמַע
יְיָ קוֹלָנוּ נִקְרָא, וְחַנּוּנוּ וְעֲנָנוּ. שׁוּבֵנוּ אֱלֹהֵי יִשְׁרָאֵל, וְחַפֵּר בַּעֲסָךְ
עֲמָנוּ. אִין קוֹרָא בְּשִׁמְךָ, מִתְעוֹרֵר לְחַחֲזִיק בָּךְ. שְׁמַע
תְּפִלָּתֵנוּ יְיָ, וְשׁוּעָתֵנוּ הַאֲזִינָה, אֶל דְּמַעְתָּנוּ אֶל תַּחֲרָשׁ.

(אֲבִד חֲסִיד מִן הָאָרֶץ, וַיֵּשֶׁר בְּאָדָם אִין. אִין קוֹרָא בְּשִׁמְךָ,
מִתְעוֹרֵר לְחַחֲזִיק בָּךְ. הוֹשִׁיעָה יְיָ, בִּי גֹמֵר חֲסִיד, בִּי פָסוּ
אֲמוּנִים מִבְּנֵי אָדָם. בִּי עֲמֹד מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אוֹר.
בִּי עַם יְיָ הַחֶסֶד, וְהִרְבָּה עִמּוֹ פְדוּת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל
מִכָּל עֲוֹנוֹתָיו.)

בְּרַחֵם אָב עַל בָּנִים, בֶּן תְּרַחֵם יְיָ עָלֵינוּ. לֵי הִשְׁוּעָה; עַל
עֲמֹד בְּרַכְתְּךָ סְלָה. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב,
סְלָה. יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בָּךְ. יְיָ הוֹשִׁיעָה; הַמְלִיךְ
יַעֲנֵנוּ כִּיּוֹם קָרְאֵנוּ.

סְלַח נָא לַעֲוֹן הָעַם הַזֶּה בְּגִדְל חֲסִדְךָ, וּכְאֲשֶׁר
נִשְׁאַתָּה לָעַם הַזֶּה מִמַּצָּרִים וְעַד הַנֶּה. וְשֵׁם נֵאמַר:
נִיאמַר יְהוָה סְלַחְתִּי בְּדַבְּרְךָ.

wicked; 8) *truthful and faithful to carry out his promises*; 9) *נוצר חסד* *keeping mercy for thousands and placing the merits of the fathers to the credit of the children*; 10) *עון נשא* *forgiving iniquity*, sins committed with premeditation; 11) *ופשע* *pardonning transgression*, sins committed in a spirit of rebellion; 12) *וחטאה* *forgiving sins committed inadvertently*; 13) *וקה* *acquitting the penitent*.

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

In the morning, O Lord, hear our voice; in the morning we set forth our plea unto thee, and we wait hopefully.

Hear our voice of supplication as we cry to thee, as we lift our hand toward thy holy sanctuary.

Hear, O Lord, our pleading voice; be gracious to us, answer us.

Restore us, our God of salvation, and break off thy displeasure toward us.

There is none who calls upon thy name; there is none who rouses himself to take hold of thee.

Hear our prayer, O Lord; listen to our cry; answer thou our tears, be not silent.²

(The godly have vanished from the land, and there is none righteous among men. None calls upon thy name, none rouses himself to take hold of thee. Save, O Lord; the godly are no more, the faithful have disappeared from mankind. With thee is the fountain of life; through thy light do we see light. With the Lord there is kindness; with him there is great redemption. He will redeem Israel from all its iniquities.³)

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

"The Lord said: I pardon them as you have asked."⁴

¹Exodus 34:9. ²Psalms 5:4; 28:2; 27:7; 85:5; Isaiah 64:6; Psalm 39:13. ³Micah 7:2; Isaiah 64:6; Psalms 12:2; 36:10; 130:7-8. ⁴Psalms 103:13; 3:9; 46:12; 84:13; 20:10; Numbers 14:19-20.

הטָה אֱלֹהֵי אֲזַנֶּךָ וּשְׁמֶךָ, פָּקַח עֵינֶיךָ וּרְאֵה שְׁמֹמְתֵינוּ, וְהַעִיר
אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֶיךָ; כִּי לֹא עַל צַדִּיקֵינוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לִפְנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנֵי שְׁמֶךָ, אֲדֹנֵי
סִלְחָה, אֲדֹנֵי הַקְשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֶר, לְמַעַנְךָ אֱלֹהֵי, כִּי
שְׁמֶךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אֵין מִי יִקְרָא בְּצַדִּיק, אִישׁ טוֹב נִמְשָׁל בְּחַדְקָ; בִּקְשׁ רַחֲמִים
בְּעַד שְׁחוּקֵי הַדֶּק, בְּשׁוּם פָּנִים אֵין בְּדֶק.

גָּבַר תָּמִים וְגָבַר אָפֶס, גָּמַר חֲסִיד וְצַדִּיק נִרְפָּס; דּוֹר עָנִי
בַּעֲוֹנוֹ נִתְפָּס, דִּרְכּוֹ לַהֲנִיד מִי יִחַפֵּשׁ.

הוֹסַפְנוּ בַּחֲטָאֵינוּ חֲמָה לַהֲבַעִיר, הַמִּתְנַדְבִּים בְּבֵנֵי בֵּית
לַהֲבַעִיר; וּמָה יַעֲצוֹר כָּח רַב וְצַעִיר, וְדוּי וְפָלַל לְקַדִּישׁ וְעִיר.

זָחַלְתִּי וְאִירָא בְּעַד מַחֵן, זַעַק לַחֲנוּת לַחֲזוֹק בְּבִתְחוֹן; חֲסַר
חֲסִיד וְיִתּוֹר צָחֵן, חֵן אִיךְ אֲמַצָּא בְּתַחֵן.

טוֹב לְקוֹרְאֶיךָ בְּנֶפֶשׁ רַהֵב, טָרַחַם נָשׂוּא וּלְבַלְבֵּל יָהֵב;
יָקַר חֲסִידְךָ עָלֵי יָרֵהֵב, יַעַן קוֹלִי לְהַאֲזִין בְּאַהֵב.

כַּתְּנוֹן מַדּוֹת וּבַתְּפִלָּה שָׁלֵם, כְּזָקוֹן וְרִגִּיל וְלֹא כְּגֵלֵם;
לַהֲחֻשֵׁב גִּגְדָּה דְּכָאֵי מְלֵהֲפֵלֵם, לְרִוְחָתִי זְכָרָה רַחֲמֶיךָ
מִהַתְעֵלֵם.

מְרַבִּים צָרְכֵינוּ וְאֵין לַהֲאֵמֶר, מְקַצֵּר דַּעַה וּמְרַב מְמֹר;
נִגְדָּדָה הַכֹּל יוֹצֵר חֲמוֹר, נוֹהֵג וְרוֹעָה צֶל וְשׁוֹמֵר.

קאן מִי יִקְרָא בַצּוֹד, a double alphabetical acrostic by Rabbi Solomon ben Judah ha-Bavli of the tenth century, whose numerous selihah compositions consist of four-lined stanzas, called *shalmoniyyoth* after his name perhaps. His name-acrostic is traced in the last stanza. Ha-Bavli is said to have been

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.¹

OUR GOD AND GOD OF OUR FATHERS

None pleads honestly, the best of us is like a briar. None can be found to ask for mercy on behalf of those who are crushed.

The blameless men vanish, the godly disappear, the just are trodden down. A poor generation, caught in sin, has no one to teach God's ways.

Our manifold sins have caused God's wrath to blaze against those who offered to intercede. None, great or small, can well pray to the Holy One.

I dread to plead for my people before thee who dost search and probe. How can I, poor in deeds and rich in sin, find favor by plea?

Thou art good to those who call to thee with reverence, and sustainest them. Extend thy precious kindness to me and graciously heed my call.

Regard me as one qualified and adept in prayer, lest I be confused in thy presence. O remember thy mercy and deny me not thy deliverance.

Our needs are many, they cannot be told because of little sense and abundant grief. Thou knowest them all, our Creator and Guide, Refuge and Protector.

a native of Rome, for in rabbinic literature "Babylon" sometimes alludes to Rome. Biblical phrases used in this prayer-poem are from Isaiah 59:4; Micah 7:4; Daniel 4:10; Joel 2:20; Psalm 145:18; Proverbs 17:25; Isaiah 30:17 כתרך נעל ראש ההר.

¹*Daniel* 9:18-19.

שָׁרְדָנוּ בְּתָרֵן הַר בְּדָדָנוּ, סָחִי וּמָאוֹס הוּשָׁם בְּבוֹדָנוּ; עָנְנוּ
וּתְנָנוּ מִחֵה בְּשַׁעֲבוֹדָנוּ, עוֹד לְמִנְיָנָהּ בִּקְשׁ אֲבוּדֵינוּ.
פָּקֵדֶת נִגְעֵי תוֹכְחוֹתֶיהָ שְׁבוּטִים, פְּזוּרִים פְּרוּדִים וּבְגוּיִם
עֲבוּטִים; צָפִנָם בְּסִפָּה מְרִיב וּשְׁפָטִים, צָפִית תִּפְאַרְתָּהּ
לָמוּ מִבְּטִים.

קוֹל כְּחֵף לָהֵב חוֹצֵב, קָצֵב טוֹב וְחִלּוּפוֹ קוֹצֵב; רַעֲיָה
דּוֹפְקִים בְּקוֹל עֵצֵב, רְצוֹת נִדְבָתָם וּבִקְרָבָם הִתְנַצֵּב.
שׁוֹקֵדִים בְּצוּם לֵבָם לְהִכְנִיעַ, שְׁאוֹנִם מוֹעֵם בְּחִדְרֶיהָ
תִּצְנִיעַ; תוֹבָעִים בְּלֶחֶשׁ שְׁפָה לְהִנִּיעַ, תִּאֲוָתָם אֵל נָא תִכְנִיעַ.

Reader:

שְׁמָהּ אֱלֹהִים חַיִּים מִתְפָּאֵר, לְחַיִּים טוֹבִים מִמֶּה נִשְׁאָר;
מִקּוֹר חַיִּים עִמָּה מִתְפָּאֵר, הַבִּיטָה וְעִנְיָנוּ הָאֵר.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדוֹת, מוֹחֵל
עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִרְבֵּה מִחִילָה לְחַטָּאִים,
וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשָׂר וָרוּחַ, לֹא
בְּרַעְתָּם תִּגְמוֹל. אֵל, הוֹרִיתָ לָנוּ לִזְכוֹר שְׁלֹשׁ עֶשְׂרֵה, וְזָכַרְתָּנוּ
חַיִּים בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שְׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם, כְּמוֹ
שֶׁכָּתוּב: וַיֵּרָד יי בָּעָנָן, וַיִּתְנַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי.

וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֶרֶץ אֲפִים, וְרַב חֶסֶד וְאַמֶּת. נִצָּר
חֶסֶד לְאֱלֹפִים, נִשָּׂא עוֹן וּפָשַׁע וְחַטָּאָה, וְנָקָה.

is a statement in the Talmud (Rosh Hashanah 17a) to the effect that God pardons one sin after the other before they are put on the scale. Rashi explains this expression to mean that if one's good deeds are in excess, God puts aside the first iniquity and does not reckon it with the others; compare Maimonides, Mishneh Torah, Teshuvah 3:5.

We are left like a lonely pole upon the hills, our glory is turned to scum and refuse. Answer us, sustain us, and seek out our lost ones.

Grant thy protective shelter to those whom thou didst chastise, who are scattered and dispersed among the nations. Let them behold thy glory.

Thy powerful voice strikes flames, thou dost decree weal and woe. Thy faithful sadly knock at thy gates; accept their devotions and abide among them.

By fasting they humble their heart; O shield them from the outburst of thy wrath. They ask gently, moving their lips; do not withhold their wish.

O living God, let thy name be glorified, and grant us eternal life. Thou who art the source of life, look down upon us, answer us, enlighten our eyes.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

ויעבר ה' לומר שלש עשרה is derived from Rosh Hashanah 17b, where 'ויעבר ה' על פני' is interpreted as follows: "Were it not written in the text [Exodus 34:6] it would be impossible for us to say such a thing; this verse teaches us that God . . . showed Moses the order of prayer. He said to him: Whenever the people of Israel sin, let them carry out this service before me [that is, read from the Torah the passage containing the thirteen attributes], and I will forgive them."

וּסְלַחַת לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ.

סְלַח לָנוּ אֲבִינוּ בִּי חַטָּאנוּ, מִחַל לָנוּ מִלִּבְנוּ בִּי פִשְׁעֵנוּ.
בִּי אֲתָה, אֲדֹנִי, טוֹב וּסְלַח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

אֵל תָּבֹא בְּמִשְׁפַּט עֲמֻנּוֹ, בִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל חַי. תָּבֹא
לְפָנֶיךָ תִּפְלֹתָנוּ, וְאֵל תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ. תָּבֹא לְפָנֶיךָ אֲנִי
אֲסִיר, בְּגָדֶל זְרוּעָה הוֹתֵר בְּנֵי תַּמּוּתָהּ. אֲדֹנִי שְׁמֹעַה בְּקוֹלֵנוּ,
תַּחֲנוּנֵהּ אֲזַנְּךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵינוּ. תְּהִי נָא אֲזַנְּךָ קְשׁוּבָה
וְעֵינֶיךָ פְּקוּחוֹת עַל עַמְּךָ יִשְׂרָאֵל.

בְּרַחֵם אָב עַל בָּנִים, בֶּן תִּרְחַם יְיָ עָלֵינוּ. לֵיזֵי הוֹשִׁיעָה; עַל
עַמְּךָ בְּרַכְתָּהּ סֵלָה. יְיָ צְבָאוֹת עֲמֻנּוֹ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב,
סֵלָה. יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ. יְיָ הוֹשִׁיעָה; הַמְלִיךְ
יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

סְלַח נָא לַעֲוֹן הָעָם הַזֶּה בְּגָדֶל חֶסֶדְךָ, וּכְאֲשֶׁר
נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה. וְשֵׁם נִאֶמַר:
וַיֹּאמֶר יְהוָה סְלַחְתִּי בְּדַבְּרְךָ.

הִטָּה אֱלֹהֵי אֲזַנְּךָ וּשְׁמֹעַ, פָּקַח עֵינֶיךָ וּרְאֵה שְׁמֹמֹתֵינוּ, וְהַעִיר
אֲשֶׁר נִקְרָא שְׁמֹךְ עָלֶיךָ; בִּי לֹא עַל צְדָקָתֵנוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, בִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנִי שְׁמֹעַה, אֲדֹנִי
סְלַחְהָ, אֲדֹנִי הַקְשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֲרֵךְ, לְמַעַנְךָ אֱלֹהֵי, בִּי
שְׁמֹךְ נִקְרָא עַל עֵירֶךָ וְעַל עַמְּךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ שׁוֹעֵת חַנוּן, תְּהִי נָא אֲזַנְּךָ קְשׁוּבָה תַּחֲנוּן; שְׁמֹעַה
יְיָ צְדָק הַקְשִׁיבָה רַחוּם, שֶׁר מִיִּשְׁרָאִים וּמִעָלִים מִרְנוּן.

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Enter not into judgment with us, for in thy sight no living soul can be innocent. May our prayer reach thee; hide not from our entreaty. May the groan of the prisoner come before thee, and by thy mighty power release those who are doomed to die. O Lord, hear our voice; let thy ears heed our supplication. May thy ear be attentive and thy eyes open on behalf of thy people Israel.²

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

"The Lord said: I pardon them as you have asked."³

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.⁴

OUR GOD AND GOD OF OUR FATHERS

May our fervent cry reach thee; may thy ear be attentive to our supplication. Hear the innocent, O Lord; listen to our song, thou who dost heed the right and overlook the wrong.

רָנוּן הַקָּטָן וְהַצָּעִיר יֵחַ (שלמה הקטן והצעיר יח) forms the acrostic of the last stanza. The word רָנוּן in the opening stanza is employed in its twofold connotation, *praise* and *blame*, respectively. The term תּוֹרָה alludes to both the written and the oral law. The word לַעֲיָה is equivalent to לַעוֹ ("slander"). The phrase הַשֹּׁפֵל קוֹל הַסְּחָנָה is borrowed from Ecclesiastes 12:4, where Rashi quotes the midrashic statement that this means cessation from Torah study (... נְחֵסְקוּ בַתּוֹרָה).

¹Exodus 34:9. ²Psalms 143:2; 55:2; 79:11; 130:2; Nehemiah 1:6. ³Psalms 103:13; 3:9; 46:12; 84:13; 20:10; Numbers 14:19-20. ⁴Daniel 9:18-19.

ראש להרים נכלִמְנוּ בִּישְׁנוֹ, רִיחַ נִרְדְּנוּ בִּי הַבְּאֲשָׁנוּ;
קִלְקַלְנוּ יִשְׁרִים וְתוֹרוֹת שְׁבִשְׁנוּ, קִרְקַע פָּנֵינוּ בְּכֹן כְּבִשְׁנוּ.
צָר וּמִצּוֹק מִכָּל צָד, צָאן נִדְחָה מֵאֵין מִצָּד; פָּנָה לְיָמִין
וַיִּגְזֹר מִעֲצָד, פָּתַח מִשְׁמָאל וַצִּיד הַצָּד.

עֵינֶיךָ רֹאוֹת תַּהֲיִינָה פְּקוּחוֹת, עֲנִי וְעֲנוּי מַצְרוֹת הַמִּתְנוּחוֹת;
סֹפֵד לְרָנָה וּלְרִצּוֹי תוֹכְחוֹת, סִבּוֹת וְהַפּוֹךְ בְּדֶרֶךְ הַנִּכְחוֹת.
נִתְּנוּ בַּעֲוִינֵנוּ לְשָׁבִי וּלְבִזָּה, נָחֲנוּ מִלְּכֵינוּ כַּחֲנִינוּ לְבוֹזָה;
מִרוֹם נִכְבְּדוֹת וְאַהֲבָה עָזָה, מִנִּגְרֵת לְאַרְץ וּלְשָׁמָּה וּלְעִיזָה.
לֹא חֲלִינוּ פָּנֶיךָ לְהַפִּיל תַּחֲנוּנָה, לְהַשְׁכִּיל בְּאַמְתָּךְ מַעֲלוֹת
צַחֲנוּהָ; כְּלִינוּ כְּסֻדּוֹם בְּשֹׁפֵל קוֹל הַטַּחֲנוּהָ, כְּמִזְעַט רָגַע לֹאֲלִי
תַחֲנוּהָ.

יִתֵּר הַפְּלִיטָה לְהַשְׁאִיר חֶסֶת, יִתֵּד וַגִּדֵּר תַּתָּה וּכְנִסָּת;
שְׁלִטְלֵנוּ בְּנִגֵּד שְׁלֹשׁ מֵאֲסָת, טִירַת כֶּסֶף בְּגִלְלֵנוּ רְמִסָּת.
חָבֵל חָבְלָנוּ מֵעַל לְמַעַל, חָבְלָנוּ מֵעַל אֶל עַל; זְכוֹר צִוְיָה
בְּלִי לִגְעַל, זְרוּיִם לְקַבֵּץ וּבָם לְבַעַל.

וְאַתָּה אַחֲרֵי כָּל הַבָּא, וַדַּאי תַּצְדִּיק וְלָנוּ הַדְּבָה; הַיּוֹם
כְּמֵאֵז בְּלִי סִבָּה, הִנָּנוּ לְפָנֶיךָ בְּאַשְׁמָה רַבָּה.

יָדַלַת עָם לְקַלֵּס וְחֲרוּף, יְדֻחוּפִים סְחוּפִים נְתוּנִים לְטִירוּף;
גִּלּוֹת וְשַׁעֲבוּד בְּנִסְיוֹן וְצִירוּף, גִּלְגֹּל בְּחֶסֶד לְסִלִּיחָה וְחֲרוּף.
בְּרַחֲמֶיךָ עוֹד בְּרַבּוֹת עֲתִים, בָּךְ נִוְשָׁע קִיָּם וְחֹשֶׁעַתִּים;
אַלֶּה מִרְחוֹק יָבֹאוּ בָתִּים, וְאַלֶּה מִצָּפוֹן וּמִצִּיד וּכְתִים.

נמשלו ישראל לטחינת הריחים, מה ריחים אינם בטיחות לא ביום ולא בלילה, אף כאן והגית בו כמעט רגע: The poet further borrows from Ezra 9:8 where we read: היתה תחנה... להשאיר לנו פליטה ("For a brief moment the Lord our God has shown us grace, by letting a remnant of us escape"). The three sins most despised by God (שלוש מאסות) are said to be idolatry, adultery and murder.

We are ashamed to raise our head, for we have polluted our fair name. We have corrupted thy justice, we have distorted thy precepts, therefore we press our face to the ground in shame.

Trouble and anguish seize us from every direction; we are like sheep cast adrift without shelter. On the right the axe cuts us down, on the left we fall prey to the hunter.

May thy farseeing eyes ever be open to our distress and untold sufferings. May our lamentations be changed into song, our punishment into atonement, as we return to thy straight paths.

Because of our sins we have been subjected to captivity and pillage; we, our kings and our priests, have been brought into contempt. Thy dearly beloved thou didst hurl down to the ground, desolate.

We have failed to implore thee, to consider thy truth, because of rising evil. We should have been destroyed like Sodom, when the sound of the mill was low, hadst thou not shown us grace for a brief moment.

Thou didst mercifully spare the remnant, giving us support and fencing us in. Again we were cast adrift for the three sins which thou dost loath, and thou didst trample under foot thy glorious Temple.

We have acted very corruptly against thee, hence we have been wounded by successive yokes. O remember thy promise never to abhor us, to gather the dispersed and unite them under thy sway.

After all that has befallen us, thou art truly just; we alone are to blame. Even this day we appear before thee, as of yore, without sincere repentance, amidst enormous guilt.

Thy poor people are held in disgrace and contempt; they are pushed, swept and tossed aside. They have been sorely tried by captivity and servitude; in thy mercy grant them pardon and relief.

In thy compassion, save us at long last; fulfill this prophecy: "I will deliver them!" They shall, assembled in groups, come from afar, from the north and from the south and from the west.¹

כחִים is here used in its twofold connotation: *groups* and *the land of Kittim*. The verse in Isaiah 49:12 reads: וְהָיָה אֱלֹהֵי מִצְרָיִם וְיָבֹאוּ, וְהָיָה אֱלֹהֵי מִצְרָיִם וְיָבֹאוּ, וְהָיָה אֱלֹהֵי מִצְרָיִם וְיָבֹאוּ, וְהָיָה אֱלֹהֵי מִצְרָיִם וְיָבֹאוּ.

¹*Hosea 1:7; Isaiah 49:12.*

שֶׁלֶךְ הֵם עֲבָרֶיךָ וְעָמְךָ, לִבָּב בִּימֵי קָדָם נְעִימֶיךָ; מִשְׁכָּנוֹ
אַחֲרֶיךָ שִׁימָנוּ בְּרִשְׁמוֹנָה, הַכֹּל חֲפָצִים לִירְאָה אֶת שְׁמוֹךְ.

Reader:

תִּקְטֹן לְאַלְפֵי גִדָּל רְחוּמָנוּ, וְהִצְעִיר לְגוֹי לְהַעֲצִים בְּתַחוּמָנוּ;
יַחַד כָּכָל צְדָקוֹתֶיךָ לְרַחֲמָנוּ, יֵשֶׁב אַפָּךָ וְתִנְחַמְנוּ.

אֵל מְלֶכֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחִסְדוֹת, מוֹחֵל
עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִרְבֵּה מוֹחִילָה לְחַטָּאִים,
וּסְלִיחָה לְפּוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא
כִרְעָתָם תִּגְמוֹל. אֵל, הוֹרִיתָ לָנוּ לִזְכֹּר שְׁלֹשׁ עֶשְׂרֵה, זָכַרְתָּנוּ
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שְׁחֹדְעָתָ לָעָנִי מִקֶּדֶם, כְּמוֹ
שִׁכְתוּב: וַיֵּרֶד יי בַּעֲנָן, וַיִּתְּצַב עַמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם יי.
וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֶרֶץ אֲפִים, וְרַב חֶסֶד וְאַמֶּת. נִצֵּר
חֶסֶד לְאַלְפִים, נִשָּׂא עוֹן וּפֶשַׁע וְחַטָּאָה, וְנִקָּה.
וּסְלִיחָתָ לְעוֹנָנוּ וּלְחַטָּאתָנוּ וְנִחַלְתָּנוּ.

סִלַּח לָנוּ אֲבִינוּ בִּי חֲטָאֵנוּ, מָחַל לָנוּ מִלִּבָּנוּ בִּי פֶשַׁעֵנוּ.
בִּי אַתָּה, אֲדֹנֵי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

Reader and Congregation:

בְּמוֹצָאֵי מְנוּחָה קִדְּמָנוּךָ תִּחְלָה,
הֵט אֲזָנְךָ מִמְרוֹם יוֹשֵׁב תְּהִלָּה,
לְשֹׁמֵעַ אֶל הָרָנָה וְאֶל הַתְּפִלָּה.

Whereupon Rabbi David Kimḥi states in his commentary that the prophet alludes to the four directions in which the people of Israel are dispersed: east, north, south, west. *ישב אפך ותנחמו* is borrowed from Isaiah 12:1.

במוצאי מנוחה, an anonymous hymn, is referred to as a *pizmon* because it is recited alternately by reader and congregation. The etymology of *pizmon* is

They are thine, thy servants, thy own people; hearten thou thy beloved as in the days of old. Inspire us to follow thee, set us down in thy book; all yearn to revere thy name.

Our Beloved, increase thou the smallest into a thousand, let the least grow to a mighty people within our dominion. Have mercy on all of us together in all thy goodness; avert thy wrath and console us.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Reader and Congregation:

On the outgoing of the Sabbath day,
Beseechingly we hasten before thee;
Bend thy ear from on high, glorious One,
And hearken to the cry and the prayer.

uncertain. It has been suggested that this word is related to *psalm*. The alphabetical acrostic begins with the second stanza. The refrain לשמוע אל הרנה is borrowed from I Kings 8:28.

¹*Exodus* 34:5-9.

אֶת יָמִין עֲזוֹ עוֹרְרָה לַעֲשׂוֹת חַיִּל,
בְּצֶדֶק נִעְקֹר וְנִשְׁחַט תְּמוֹרוֹ אֵיל,
וְנִגְזַנָּא גִזְעוּ בְּזַעְקָם בְּעוֹד לַיִל,
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

דְּרִשְׁנָא דּוֹרְשֵׁי בְּדִרְשָׁם פְּנִיָּה,
הִדְרִשְׁ-לָמוּ מִשְׁמֵי מַעֲוֹנָה,
וְלִשְׁוֹעַת חַנוּנִם אֶל תַּעֲלֵם אֲזִנָּה,
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

זוֹחֲלִים וְרוֹעֲדִים מִיּוֹם בּוֹאָה,
חָלִים בְּמִבְכִּירָה מַעֲבֵרַת מִשְׁאָה,
טְנוּפִם מְחַה נָּא וַיּוֹדוּ פְּלִאָה,
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

יּוֹצֵר אֶתְהָה לְכָל יִצִּיר נוֹצֵר,
בוֹנֵנֶת מֵאֵז תִּתְרַף לְחִלָּצִם מִמָּצָר,
לְחַנְנֵם חֲנָם מֵאוֹצֵר הַמְּנַצֵּר,
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

מְרוֹם אִם עֲצָמוּ פִּשְׁעֵי קִהְלָה,
נָּא שִׁנְבֵם מֵאוֹצֵר הַמּוֹכֵן בְּזִבּוּלָה,
עֲדִידָה לְחֵן חֲנָם בָּאִים אֵלֶיָּה,
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

יָמִין alludes to Israel's frequent thanksgivings and praises which have become a throne of glory to God (Psalm 22:4). The expression . . . יָמִין לַעֲשׂוֹת חַיִּל is based upon Psalm 118:15. The "right hand" signifies overwhelming might (Psalms 20:7; 98:1; 89:14). בְּצֶדֶק is the equivalent of בּוֹיָה.

Raise a mighty right hand to bring triumph,
 For the sake of self-offering Isaac;
 Protect his children pleading in the night,
 And hearken to the cry and the prayer.

O seek those who seek thee and worship thee,
 Let them find thee who art in thy heavens;
 Close not thy ear to their supplication,
 And hearken to the cry and the prayer.

They dread the coming of thy judgment-day,
 They suffer like one bearing her firstborn;
 Cleanse their stain, let them praise thy wondrous deed
 And hearken to the cry and the prayer.

Thou art the Creator of all beings,
 Providing them with relief from distress;
 Grant them blessings from thy cherished treasure,
 And hearken to the cry and the prayer.

Though thy people's misdeeds be numerous,
 Grant them strength from thy heavenly treasure;
 Hear those who come to thee pleading for grace,
 And hearken to the cry and the prayer.

The phrase **בואך יום** refers to Malachi 3:2 ("But who can endure the day of his arrival, who can stand when he appears?"). The words **עברה משאך** are reminiscent of Psalm 7:7 (**הנשא בעברות צוררי**) regarding God's anger at the injustice which has been done to the innocent.

מרום God who dwells on high. In addition to **עריך** ("unto thee") the poet uses in the same line the preposition **אליך** so as to complete the rhyme. The line should be read with a slight pause after the first two words: **עריך לכן, חנם** **באים אליך**.

פָּנֶה נָא אֶל הַתְּלָאוֹת וְאֶל לַחֲטָאוֹת,
צִדֵּק צוֹעֲקִיד מִפְּלִיא פְּלָאוֹת,
קָשֶׁב-נָא חֲנוּנִם אֱלֹהִים יי צְבָאוֹת,
לְשִׁמְעֵ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

רָצָה עֲתִירְתָּם בְּעַמְדָם בְּלִילוֹת,
שָׁעָה בְּרָצוֹן בְּקָרְבָן בְּלִיל וְעוֹלוֹת,
תִּרְאֵם נִסִּיד עוֹשֶׂה גְדוֹלוֹת,
לְשִׁמְעֵ אֶל הַרְנָה וְאֶל הַתְּפִלָּה.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוֹת, מוֹחֵל
עוֹנוֹת עַמּוֹ, מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן, מִרְבֵּה מוֹחִילָה לַחֲטָאִים,
וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ, לֹא
בִרְעָתָם תִּגְמּוֹל. אֵל, הוֹרִית לָנוּ לִזְמַר שְׁלֹשׁ עֶשְׂרֵה, זְכַר-לָנוּ
הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, כְּמוֹ שֶׁהוֹדַעְתָּ לָּעָנִי מִקֶּדֶם, כְּמוֹ
שֶׁכָּתוּב: וַיֵּרֶד יי בְּעָנָן, וַיִּתְּצַב עַמּוֹ שֵׁם, וַיִּקְרָא בְּשֵׁם יי.
וַיַּעֲבֵר יי עַל פָּנָיו וַיִּקְרָא:

יי יי, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאַמֶּת. נֹצֵר
חֶסֶד לְאַלְפִים, נִשָּׂא עוֹן וּפֹשַׁע וְחַטָּאת, וְנִקָּה.
וּסְלַחַת לְעוֹנָנוּ וּלְחַטָּאתָנוּ וּנְחַלְתָּנוּ.

סָלַח לָנוּ אֲבִינוּ בִּי חַטָּאוֹנוּ, מִחַל לָנוּ מִלִּבְנוּ בִּי פִשְׁעֵנוּ.
בִּי אֲתָה, אֲדֹנָי, טוֹב וּסְלַח וְרַב חֶסֶד לְכָל קוֹרְאֶיךָ.

Maimonides explains the expression מעביר ראשון ראשון in the following terms: בשעה ששוקלין עונות אדם עם וכיחתיז אין מחשבין עליו עון שחטא בו תחלה, ולא שני, אלא משלישי ואילך: אם נמצאו עונותיו משלישי ואילך מרובין על וכיחתיז, אותם שני עונות

O heed our sufferings and not our sins,
 Clear those who entreat thee, God of wonders;
 Hear their supplication, God, Lord of hosts,
 And hearken to the cry and the prayer.

Accept their plea which they address nightly,
 Favor it as a perfect offering;
 Show them thy marvels, doer of great deeds,
 And hearken to the cry and the prayer.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

מצטרפים ודגין אותו על הכל; ואם נמצאו זכויות כנגד עונותיו אשר מעון שלישי ואילך, מעבירים כל עונותיו ראשון ראשון, לפי שהשלישי נחשב ראשון, שכבר נמחלן השנים, וכן הרביעי הרי הוא ראשון, שכבר נמחל השלישי, וכן עד סופן (הלכות תשובה ג, ט)

¹*Exodus* 34:5-9.

אל תזכר-לנו עונות ראשונים, מהר יקדמונו רחמיך בי
דלוננו מאד. חטאת נעורינו ופשעינו אל תזכר, בחסדך
זכר-לנו אתה, למען טובך יי.

זכר רחמיך יי וחסדיך, כי מעולם הקמה. זכרנו יי ברצון
עמך, פקדנו בישועתך. זכר עדתך קניית קדם, נאלת שבת
נחלתך, הר ציון זה שכנת בו. זכר יי חבת ירושלים, אהבת
ציון אל תשבח לנצח. זכר יי לבני אדום את יום ירושלים,
האמרים ערו ערו עד היסוד ביה. אתה תקום תרחם ציון,
כי עת לחננה, כי בא מועד. זכר לאברהם ליצחק ולישראל
עבדיך אשר נשבעת להם בך, ותדבר אליהם: ארבה את
זרעכם בכוכי השמים, וכל הארץ הזאת אשר אמרתי
אתן לזרעכם, ונחלו לעולם. זכר לעבדיך לאברהם ליצחק
וליעקב, אל תפן אל קשי העם הזה ואל רשעו ואל חטאתו.

זכר-לנו ברית אבות באשר אמרת: וזכרתי את בריתי
יעקב, ואף את בריתי יצחק ואף את בריתי אברהם אזכר,
והארץ אזכר. זכר-לנו ברית ראשונים באשר אמרת:
וזכרתי להם ברית ראשונים, אשר הוצאתי אתם מארץ
מצרים לעיני חגים להיות להם לאלהים, אני יי. עשה עמנו
כמה שהבטחתנו: ואף גם זאת, בהיותם בארץ איביהם לא
מאסתי ולא געלתי לבלתם, להפך בריתי אתם, כי אני
יי אלהיהם. רחם עלינו ואל תשחיתנו, כמה שכתוב: כי אל

to grant her redemption from foes and evils. Israel is reassured that the captivity will end as soon as the penalty for sins will have been exacted.

ברית ראשונים refers to the covenant made at Sinai. The people of that period are termed ראשונים in contrast with their descendants who went into exile (Ibn Ezra).

Mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Remember not our faults of youth; remember us kindly, for thy goodness' sake, O Lord.¹

O Lord, remember thy mercy and thy kindness; they are eternal. O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.²

O Lord, remember the love of Jerusalem; never forget the love of Zion.

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now.

Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."³

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."⁴

¹*Psalms* 79:8; 25:7. ²*Psalms* 25:6; 79:8; 106:4; 74:2. ³*Psalms* 137:7; 102:14; *Exodus* 32:13; *Deuteronomy* 9:27; *Numbers* 12:11. ⁴*Leviticus* 26:42, 45, 44.

רחום יי אלהיך, לא ירפך ולא ישחיתך, ולא ישבח את ברית אבותיך אשר נשבע להם. מול את לבבנו לאהבה וליראה את שמך, בפתוב בתורתך; ומל יי אלהיך את לבבך, ואת לבב זרעך, לאהבה את יי אלהיך בכל לבבך ובכל נפשך למען חייך. השב שבותנו ורחמנו, בְּמָה שְׁפָתוֹב: וְשָׁב יי אלהיך את שבותך ורחמך, ושב וקבצך מכל העמים אשר הפיצך יי אלהיך שְׁמָחָה. קבץ נדחגו, בְּמָה שְׁפָתוֹב: אם יתנה נדחך בקצה השמים, מִשֶׁם יִקְבְּצֶךָ יי אלהיך, ומִשֶׁם יִקְחֶךָ. הַמָּצָא לָנוּ בִּבְקִשְׁתָּנוּ, בְּמָה שְׁפָתוֹב: וּבִקְשָׁתָם מִשֶׁם אֵת יי אלהיך וּמָצָאתָ, כִּי תִדְרָשְׁנוּ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ.

מַחַה פְּשָׁעֵינוּ לְמַעֲנֶךָ, בְּאֲשֶׁר אָמַרְתָּ: אֲנֹכִי אֲנֹכִי הוּא מַחַה פְּשָׁעֶיךָ לְמַעֲנִי, וְחַטָּאתֶיךָ לֹא אֲזַכֵּר. מַחַה פְּשָׁעֵינוּ כְּעֵב וְכַעֲנוּ, בְּאֲשֶׁר אָמַרְתָּ: מַחֲיִתִּי כְּעֵב פְּשָׁעֶיךָ, וְכַעֲנוּ חַטָּאתֶיךָ, שׁוֹבָה אֵלַי כִּי גֵאלְתִּיךָ. הִלְבֵּן חַטָּאֵינוּ פִּשְׁלָג וּכְצֻמָּר, בְּמָה שְׁפָתוֹב: לָכוּ נָא וְנִבְכַּח, יֹאמַר יי; אִם יִהְיוּ חַטָּאֵיכֶם פִּשְׁנִים, פִּשְׁלָג יִלְבִּינוּ; אִם יֵאָדִימוּ בַתּוֹלַעַ, פִּצְצֻמָּר יִהְיוּ. זְרוּק עָלֵינוּ מִיָּם טְהוֹרִים וְטַהַרְנוּ, בְּמָה שְׁפָתוֹב: וְזִרְקֵתִי עָלֵיכֶם מִיָּם טְהוֹרִים, וְטַהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם, וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֹתְכֶם. הִבִּיאֵנוּ אֶל הָר קֹדֶשׁךָ, וְשִׁמַּחְנוּ בְּבֵית תִּפְלִתְךָ, בְּמָה שְׁפָתוֹב: וְהִבִּיאוּתִים אֶל הָר קֹדֶשִׁי, וְשִׁמַּחְתִּים בְּבֵית תִּפְלִתִּי, עוֹלוֹתֵיהֶם וּבְחִיָּהֶם לְרָצוֹן עַל מִזְבְּחִי, כִּי בֵיתִי בֵּית תִּפְלָה יִקְרָא לְכָל הָעַמִּים.

Man has been explained to mean that the people, having taken the initiative in returning to God, will receive his support in attaining purification of the heart. Their eyes will be opened, and they will abandon the errors which corrupted their heart. Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."¹

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."²

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."³

¹Deuteronomy 4:31; 30:6, 3-4; 4:29. ²Isaiah 43:25; 44:22; 1:18. ³Ezekiel 36:25; Isaiah 56:7.

Reader and Congregation:

שָׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

הִשְׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֶיָהּ, חַדָּשׁ יָמֵינוּ בְּקָדָם.

אֲמַרְנוּ חַאֲזִינָה יְיָ, בִּינָה חֲגִיגָנוּ. יִהְיוּ לְרָצוֹן אֲמַרֵי פִינוּ
וְהִגִּיוֹן לִבֵּנוּ לְפָנֶיךָ, יְיָ צוּרֵנוּ וְגֹאֲלֵנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה, בְּכָלוֹת כַּחֲנוּ אֵל תַּעֲזֹבֵנוּ.

אֵל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמֶּנּוּ. עֲשֵׂה עִמָּנוּ אוֹת
לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.
כִּי לָךְ יְיָ הוֹחֲלֵנוּ, אַתָּה תַּעֲנֶה, אֲדֹנֵי אֱלֹהֵינוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם
מִתַּחַתָּנוּ; שְׁאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרְךָ לוֹמַר לְפָנֶיךָ, יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ; אֲבָל
אֲנַחְנוּ חַטָּאנוּ.

Congregation and Reader:

אֲשַׁמְנוּ, בְּגִדֵּנוּ, גִּזְלֵנוּ, דִּבְרֵנוּ דָּפִי; הָעֵינֵינוּ, וְהַרְשָׁעֵנוּ, זִדְנוּ,
חֲמִסְנוּ, טָפְלֵנוּ שָׁקַר; יַעֲצֵנוּ רָע, בְּזִבְנוּ, לָצֵנוּ, מִרְדְּנוּ, נֶאֱצָנוּ,
סָרְדֵנוּ, עֵינֵנוּ, פִּשְׁעֵנוּ, צָרְרֵנוּ, קִשְׁיֵנוּ עֶרְךָ; רָשָׁעֵנוּ, שִׁחַתָּנוּ,
תַּעֲבֹנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.

שמע קולנו is taken from the daily *Shemoneh Esreh*; the remainder of this prayer is composed of verses from Lamentations 5:21; Psalms 5:2; 19:15; 51:13; 71:9; 38:22; 86:17; 38:16. The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

ואל תתעלם מתחתנו and the phrase *תתעלם* are borrowed from Psalms 88:3; 55:2. The expression *אבל אנחנו חטאנו* is quoted in Yoma 87b as the essential part of the confession.

Reader and Congregation:

Lord our God, hear our cry, spare us;
 Have mercy and accept our prayer.
 Turn us to thee, O Lord,
 Renew our days as of old.
 Give heed to our words, O Lord,
 Consider thou our meditation.
 May our words and our meditation
 Please thee, O Lord, our Protector.
 Cast us not away from thy presence,
 And take not thy holy spirit from us.
 Do not cast us off in our old age;
 When our strength fails, forsake us not.
 Forsake us not, Lord our God,
 And keep not away far from us.
 Show us a sign of favor despite our foes;
 Thou, O Lord, hast helped and comforted us.
 For thee, O Lord, we are waiting;
 Thou wilt answer us, Lord our God.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
 We have acted brazenly, viciously and fraudulently;
 We have acted wilfully, scornfully and obstinately;
 We have acted perniciously, disdainfully and erratically.

אשמו בודנו, an alphabetical acrostic in which each letter of the Hebrew alphabet is successively utilized, is first given in the ninth century *Siddur* of Amram Gaon. The round number of twenty-four expressions is reached by the threefold use of the last letter נ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעָנוּ.
אֲשַׁמְנוּ מִכָּל עֵם, בְּוִשְׁנוּ מִכָּל דּוֹר. נָלַח מִמֶּנּוּ מְשֹׁשׁ, דָּוָה
לִבָּנוּ בַּחֲטָאֵינוּ, הִחְבֵּל אֲוִיָּנוּ וּנְפָרַע פְּאֲרָנוּ. זָבֹול בֵּית
מִקְדָּשֵׁנוּ חָרַב בַּעֲוִיָּנוּ. טִירְתָּנוּ הִיָּתָה לְשִׁמָּה, יְפִי אֲדָמָתָנוּ
לְזָרִים, בָּחָנוּ לְנִכְרִים.

וְעַדִּין לֹא שָׁבָנוּ מִתַּעֲוִיתָנוּ; הֵיךְ נַעֲזוּ פָנֵינוּ וְנִקְשָׁה עַרְפָּנוּ
לוֹמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, צָדִיקִים אֲנַחְנוּ וְלֹא
חֲטָאנוּ; אֲבָל אֲנַחְנוּ חֲטָאנוּ.

Congregation and Reader:

אֲשַׁמְנוּ, בָּגַדְנוּ, נָזַלְנוּ, דִּבַּרְנוּ דָּבִי; הִעֵוִינוּ, וְהִרְשָׁעָנוּ, זָדָנוּ,
חָמְסָנוּ, טָפְלָנוּ שָׁקָר; יַעֲצָנוּ רָע, בָּזְבְּנוּ, לָצָנוּ, מָרְדָּנוּ, נֶאֱצָנוּ,
סָרְרָנוּ, עֵוִינוּ, פָּשַׁעָנוּ, צָרְרָנוּ, קִשְׁינוּ עָרָף; רָשָׁעָנוּ, שִׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעָנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשָׁעָנוּ.
לְעֵינֵינוּ עֲשָׂקוּ עִמָּלָנוּ, מִמִּשְׁךְ וּמוֹרֵט מִמֶּנּוּ. נָתַנוּ עֲלֵם
עָלֵינוּ, סָבְלָנוּ עַל שִׁבְכָּמֶנּוּ. עֲבָדִים מְשָׁלוּ בָנוּ, פּוֹרֵק אֵין מִיָּדָם.
צָרוֹת רַבּוֹת סָבְבוּנוּ, קִרְאוּנוּךָ יְיָ אֱלֹהֵינוּ. רַחֲמֶת מִמֶּנּוּ בַּעֲוִיָּנוּ,
שָׁבָנוּ מֵאַחֲרֶיךָ, תַּעֲוִינוּ וְאַבְדָּנוּ.

וְעַדִּין לֹא שָׁבָנוּ מִתַּעֲוִיתָנוּ; הֵיךְ נַעֲזוּ פָנֵינוּ וְנִקְשָׁה עַרְפָּנוּ
לוֹמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, צָדִיקִים אֲנַחְנוּ וְלֹא
חֲטָאנוּ; אֲבָל אֲנַחְנוּ חֲטָאנוּ.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have incurred more guilt than any other people, more shame than any other generation. Mirth has departed from us, our heart has become faint because of our sins. What we cherished has been devastated, our glory has been demolished; our holy temple has been destroyed through our iniquities, our mansion has been laid bare; our beautiful land belongs to strangers, our wealth to aliens.

We still have not turned back from our straying. How, then, can we be so insolent and obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted wilfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

Before our very eyes they defrauded us of our toil; it was snatched and plucked away from us. They imposed their yoke of bondage upon us, and we did bear it on our shoulders. Slaves ruled over us, with none to free us from their power. Many troubles beset us; we called to thee, Lord our God, but thou wast far from us because of our iniquities. We had turned from thee, we had gone astray and wandered away.

We still have not turned back from our straying. How, then, can we be so insolent and obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we have sinned.

עם אשמו מכל contains half of the alphabetical acrostic which is concluded in the paragraph לעיני עשן.

Congregation and Reader:

אֲשַׁמְנוּ, בְּגִדְנוּ, גָּזְלָנוּ, דִּבְרָנוּ לְפִי; הֶעֱיֵינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ,
חִמְסָנוּ, טָפְלָנוּ שָׁקָר; יַעֲצֵנוּ רָע, בְּזָבְנוּ, לָצָנוּ, מִרְדְּנוּ, נֶאֱצָנוּ,
סָרְרָנוּ, עֵינֵינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיֵנוּ עָרָר; רָשָׁעֵנוּ, שִׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲיֵנוּ, תַּעֲתָעֵנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוִה לָנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, בִּי אֲמַת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.
הִרְשַׁעְנוּ וּפִשְׁעֵנוּ, לָכֵן לֹא נוֹשַׁעְנוּ. וְתֵן בְּלִבֵּנוּ לַעֲזוֹב דְּרֹךְ
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, בְּכַתוֹב עַל יָד נְבִיאָךְ: יַעֲזֹב רָשָׁע
דַּרְכּוֹ, וְאִישׁ אָנוֹן מִחִשְׁבֹּתָיו, וַיָּשָׁב אֶל יְיָ וַיִּרְחַמְהוּ, וְאֵל אֱלֹהֵינוּ
בִּי יִרְבֶּה לְסֻלּוֹחַ.

מִשִּׁיחַ צִדְקָה אָמַר לְפָנֶיךָ: שְׂגִיאוֹת מִי יָבִין, מִנִּסְתָּרוֹת נִקְנִי.
נִקְנִי יְיָ אֱלֹהֵינוּ מִכָּל פִּשְׁעֵינוּ, וְטַהַרְנוּ מִכָּל טְמֵאוֹתֵינוּ, וְזָרוּק
עֲלֵינוּ מַיִם טְהוֹרִים וְטַהַרְנוּ, בְּכַתוֹב עַל יָד נְבִיאָךְ: וְזָרַקְתִּי
עֲלֵיכֶם מַיִם טְהוֹרִים, וְטַהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם, וּמִכָּל
גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם.

מִיָּכָה עֲבָדְךָ אָמַר לְפָנֶיךָ: מִי אֵל כְּמוֹךָ נָשָׂא עוֹן וְעוֹבֵר
עַל פִּשְׁעוֹ לְשֹׂאֲרֵית נַחֲלָתוֹ; לֹא הִחְזִיק לָעַד אָפוֹ, בִּי חָפֵץ
חֶסֶד הוּא. יָשׁוּב יִרְחַמְנוּ, יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ; וְתִשְׁלִיךְ בְּמִצּוֹלוֹת
יָם כָּל חַטָּאתָם. וְכָל חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמָקוֹם
אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ, וְלֹא יַעֲלוּ עַל לֵב לַעֲוֹלָם. תִּתֵּן
אֲמַת לִיעֶקֶב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ מִיָּמֵי
קֶדֶם.

דְּבִיאל אִישׁ חֲמוּדוֹת שָׁנָה לְפָנֶיךָ: הִטָּה אֱלֹהֵי אֲזֻנָּה וּשְׁמַע,
פָּקַח עֵינֶיךָ וּרְאֵה שְׁמִמְתִּינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֶךָ עָלֵינוּ;

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
We have acted brazenly, viciously and fraudulently;
We have acted wilfully, scornfully and obstinately;
We have acted perniciously, disdainfully and erratically.

Turning away from thy precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophets: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹

Thy truly anointed David said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless."² Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."³

Micah thy servant said to thee: "Who is a God like thee? Thou dost forgive iniquity and pass over transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea." Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered or recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."⁴

Daniel, the greatly beloved, cried to thee: "My God, incline thy ear and hear; open thy eyes and see our ruins and the city which is called by thy name. It is not because of our own righteousness

¹Isaiah 55:7. ²Psalms 19:13. ³Ezekiel 36:25. ⁴Micah 7:18-20.

כִּי לֹא עַל צַדִּיקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לִפְנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנֵי שְׁמֶעָה, אֲדֹנֵי סִלְחָה, אֲדֹנֵי הַקְּשִׁיבָה, וַעֲשֵׂה אֵל תֹּאחֲרֵךְ, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמָךְ נִקְרָא עַל עִירְךָ וְעַל עַמְּךָ.

עֲזָרָא הַסּוֹפֵר אָמַר לִפְנֶיךָ: אֱלֹהֵי, בִשְׁתִּי וּנְבִלְמוֹתִי לְהָרִים, אֱלֹהֵי, פָּנֵי אֱלֹהֶיךָ; כִּי עֲזַתְנוּ רָבוּ לְמַעַלָּה רֹאשׁ, וְאַשְׁמַתְנוּ נִדְלָה עַד לְשָׁמַיִם. וְאַתָּה אֱלֹהֵי סִלְיָחוֹת, חֲנוּן וְרַחוּם, אֲרָךְ אַפִּים וְרַב חֶסֶד, וְלֹא עֲזַבְתָּם.

אֵל תַּעֲזֹבֵנוּ אָבִינוּ, וְאֵל תִּשְׁשֵׁנוּ בּוֹרְאֵנוּ, וְאֵל תַּזְנוּחֵנוּ יוֹצְרֵנוּ, וְאֵל תַּעֲשֵׂשׁ עַמְּנוּ בְּלָה בַּחֲטָאוֹתֵינוּ. וְכֵן-לָנוּ, יְיָ אֱלֹהֵינוּ, אֵת הַדָּבָר שֶׁהַבְּשִׁחַתְנוּ בְּקִבְלָה עַל יְדֵי יְרֵמְיָהוּ חֹזֶה, בְּאִמּוֹר: בְּיָמִים הָהֵם וּבָעֵת הַהִיא, נָאִם יְיָ, יִבְקֹשׁ אֵת עֶוֹן יִשְׂרָאֵל וְאִיָּנּוּ, וְאֵת חַטָּאת יְהוּדָה וְלֹא תִמְצָאנָה, כִּי אֶסְלַח לְאִשֶּׁר אֲשָׁאִיר. עַמְּךָ וְנִחְלָתְךָ, רַעֲבֵי טוֹבָה, צָמְאֵי חֶסֶדְךָ, תֹּאבֵי יִשְׁעֶךָ, יִכִּירוּ וַיִּדְעוּ כִּי לִי אֱלֹהֵינוּ הַרְחָמִים וְהַסִּלְיָחוֹת.

אֵל רַחוּם שְׁמָךְ, אֵל חֲנוּן שְׁמָךְ, בָּנוּ נִקְרָא שְׁמָךְ, יְיָ עֲשֵׂה לְמַעַן שְׁמָךְ. עֲשֵׂה לְמַעַן אֲמַתְךָ. עֲשֵׂה לְמַעַן בְּרִיתְךָ. עֲשֵׂה לְמַעַן נִדְלָה וְתִפְאַרְתְּךָ. עֲשֵׂה לְמַעַן דָּתְךָ. עֲשֵׂה לְמַעַן הוֹדְךָ. עֲשֵׂה לְמַעַן וַעֲוִיךָ. עֲשֵׂה לְמַעַן זִכְרְךָ. עֲשֵׂה לְמַעַן חֶסֶדְךָ. עֲשֵׂה לְמַעַן טוֹבָה. עֲשֵׂה לְמַעַן יְחוּדְךָ. עֲשֵׂה לְמַעַן כְּבוֹדְךָ. עֲשֵׂה לְמַעַן לְמוֹדְךָ. עֲשֵׂה לְמַעַן מַלְכוּתְךָ. עֲשֵׂה לְמַעַן נִצְחָךְ. עֲשֵׂה לְמַעַן סוֹדְךָ. עֲשֵׂה לְמַעַן עֶזְךָ. עֲשֵׂה לְמַעַן פֶּאֶרְךָ. עֲשֵׂה לְמַעַן צַדִּיקְתְּךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים. עֲשֵׂה לְמַעַן שְׁכִינְתְּךָ. עֲשֵׂה לְמַעַן תְּהַלֵּלְתְּךָ.

that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."¹

Ezra the scribe said to thee: "My God, I am ashamed; I blush to lift up my face to thee, my God; our iniquities have risen higher than our heads and our guilt has reached the skies.² Yet thou art a God ready to pardon, gracious and merciful, slow to anger and rich in kindness; thou hast not forsaken them."³

Forsake us not, our Father; abandon us not, our Creator; relinquish us not, our Maker; consume us not on account of our sins. Confirm, Lord our God, thy promise transmitted to us by thy prophet Jeremiah, as it is written: "In those days, at that time, says the Lord, no guilt shall be discovered in Israel, nor any sin detected within Judah, for I pardon those whom I leave as a remnant."⁴ Thy own people hunger for thy goodness, thirst for thy kindness, and long for thy deliverance. May they learn to know that mercy and forgiveness belong to the Lord our God.

Thou art a merciful God; thou art a gracious God.
We belong to thee, O Lord; act for thy name's sake.

Act for the sake of thy truth and thy covenant;
Act for the sake of thy greatness and majesty.

Act for the sake of thy Torah and thy glory;
Act for the sake of thy assurance and thy fame.

Act for the sake of thy kindness and thy goodness;
Act for the sake of thy Oneness and thy renown.

Act for the sake of thy precepts and thy kingship;
Act for the sake of thy eternal mystery.

Act for the sake of thy might and thy excellence;
Act for the sake of thy justice and holiness.

Act for the sake of thy own merciful Presence;
Act for the sake of thy great and glorious name.

Israel's deliverance for the sake of God's truth, covenant, glory, Torah. . . This is followed by *ענין*, another alphabetical acrostic. *מי שענה* is quoted in the Mishnah (Ta'anith 2:4). The whole section is considered as part of the old, pre-payyetican *seliḥah* literature.

¹Daniel 9:18-19. ²Ezra 9:6. ³Nehemiah 9:17. ⁴Jeremiah 50:20.

עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי עָפָר. עֲשֵׂה לְמַעַן אֲבֹרְהֶם
 יִצְחָק וַיַּעֲקֹב, עֲשֵׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן. עֲשֵׂה לְמַעַן דָּוִד
 וְשְׁלֹמֹה. עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה. עֲשֵׂה לְמַעַן צִיּוֹן
 מִשְׁכַּן כְּבוֹדֶךָ. עֲשֵׂה לְמַעַן שׁוֹמְמוֹת הַיְכָלֶךָ. עֲשֵׂה לְמַעַן
 הַרְסוֹת מִזְבְּחֶךָ. עֲשֵׂה לְמַעַן דָּם עֲבָרֶיךָ הַשְּׁפוּד. עֲשֵׂה לְמַעַן
 הַרוּגִים עַל שֵׁם קְדֻשָּׁה. עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ. עֲשֵׂה
 לְמַעַן פְּאִי בָּאֵשׁ וּבַכֶּיִם עַל קְדוּשַׁת שְׁמֶךָ. עֲשֵׂה לְמַעַן תִּינוּקוֹת
 שֶׁל בֵּית רַבֵּן. עֲשֵׂה לְמַעַן יוֹנְקֵי שָׁדִים שְׁלֵא חָטְאוּ. עֲשֵׂה לְמַעַן
 גְּמוּלֵי חָלָב שְׁלֵא פָשְׁעוּ. עֲשֵׂה לְמַעַן יְתוּמִים וְאַלְמָנוֹת. עֲשֵׂה
 לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ. עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

עֲנֵנוּ יְיָ עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ. עֲנֵנוּ אֲבִינוּ עֲנֵנוּ. עֲנֵנוּ בּוֹרְאֵנוּ
 עֲנֵנוּ. עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ. עֲנֵנוּ דּוֹרְשֵׁנוּ עֲנֵנוּ. עֲנֵנוּ הָאֵל הַנֶּאֱמָן
 עֲנֵנוּ. עֲנֵנוּ וְחִיק וְחָסִיד עֲנֵנוּ. עֲנֵנוּ זֶה וַיֵּשֶׁר עֲנֵנוּ. עֲנֵנוּ חַי וְקַיִם
 עֲנֵנוּ. עֲנֵנוּ טוֹב וּמַטִּיב עֲנֵנוּ. עֲנֵנוּ יוֹדֵעַ יֵצֵר עֲנֵנוּ. עֲנֵנוּ בּוֹבֵשׁ
 בְּעָסִים עֲנֵנוּ. עֲנֵנוּ לּוֹבֵשׁ צְדָקוֹת עֲנֵנוּ. עֲנֵנוּ מְלַךְ מַלְכֵי
 הַמְּלָכִים עֲנֵנוּ. עֲנֵנוּ נוֹרָא וְנִשְׁבָּב עֲנֵנוּ. עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ.
 עֲנֵנוּ עוֹנֶה בְּעַת רְצוֹן עֲנֵנוּ. עֲנֵנוּ פּוֹדֶה וּמַצִּיל עֲנֵנוּ. עֲנֵנוּ צַדִּיק
 וַיֵּשֶׁר עֲנֵנוּ. עֲנֵנוּ קָרוֹב לְקוֹרְאָיו עֲנֵנוּ. עֲנֵנוּ רַחוּם וְחַנוּן עֲנֵנוּ.
 עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבִיּוֹנִים עֲנֵנוּ. עֲנֵנוּ תוֹמֵךְ תְּמִימִים עֲנֵנוּ. עֲנֵנוּ

(Psalm 66:12), באנו באש ובמים is based on the expression באי באש ובמים, signifying extreme dangers. Water and fire are metaphorically applied to serious perils in Isaiah 43:2 ("I will be with you when you pass through waters, no rivers shall overflow you; when you pass through fire, you shall not be scorched, no flames shall burn you").

and the immediately preceding two lines are identical with those included in the prayer אבינו מלכנו. The same applies to the last two lines of this passage, which happen likewise to be found toward the end of אבינו מלכנו.

Act for the sake of thy friends who rest in the dust;
Act for the sake of Abraham, Isaac and Jacob.

Act for the sake of both Moses and Aaron;
Act for the sake of both David and Solomon.

Act for the sake of thy holy Jerusalem;
Act for the sake of Zion thy habitation.

Act for the sake of thy Temple's desolation;
Act for the sake of thy altar that was destroyed.

Act for the sake of the spilt blood of thy servants;
Act for the sake of those slain for thy holy name.

Act for the sake of those slaughtered for thy Oneness;
Act for the sake of those who sanctified thy name.

Act for the sake of the young, blameless school children;
Act for the sake of the infants who have not sinned.

Act for the sake of bereaved orphans and widows;
Act for thy own sake, if not for ours, and save us.

Answer us, O Lord, answer us;
Answer us, our God, answer us.

Answer us, our Father, our Creator, our Redeemer, answer us.

Answer us, our Guardian, O faithful God, answer us.
Answer us, thou who art ever kind, pure and just, answer us.

Answer us, thou who art eternal and beneficent, answer us.
Answer us, thou who knowest our impulse, answer us.

Answer us, thou who dost suppress anger, answer us.
Answer us, thou who art robed in righteousness, answer us.

Answer us, supreme King of kings, revered and exalted, answer us.
Answer us, thou who dost pardon at a time of grace, answer us.

Answer us, thou who dost deliver and save, answer us.
Answer us, thou who art upright and just, answer us.

Answer us, thou who art near all who call to thee, answer us.
Answer us, thou who art merciful and gracious, answer us.

Answer us, thou who hearest the needy, answer us.
Answer us, thou who sustainest the faithful, answer us.

אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ. עֲנֵנוּ אֱלֹהֵי אַבְרָהָם עֲנֵנוּ. עֲנֵנוּ פַּחַד יִצְחָק
 עֲנֵנוּ. עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ. עֲנֵנוּ מְשֻׁבַּב אֲמָהוּת עֲנֵנוּ. עֲנֵנוּ
 עֲזֶרֶת הַשְּׂבָטִים עֲנֵנוּ. עֲנֵנוּ קָשָׁה לְכַעֵס עֲנֵנוּ. עֲנֵנוּ רֹד לְרִצּוֹת
 עֲנֵנוּ. עֲנֵנוּ עֹנָה בָּעֵת צָרָה עֲנֵנוּ. עֲנֵנוּ אָבִי יְתוּמִים עֲנֵנוּ.
 עֲנֵנוּ דִין אֱלֹמֶנוֹת עֲנֵנוּ.

הוא יעננו.	מִי שַׁעֲנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה
הוא יעננו.	מִי שַׁעֲנָה לְיִצְחָק בְּנוֹ בְּשֹׁנֵעֶקֶד עַל גְּבִי הַמִּזְבֵּחַ
הוא יעננו.	מִי שַׁעֲנָה לְיַעֲקֹב בְּבֵית אֵל
הוא יעננו.	מִי שַׁעֲנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים
הוא יעננו.	מִי שַׁעֲנָה לְאַבּוֹתֵינוּ עַל יַם סוּף
הוא יעננו.	מִי שַׁעֲנָה לְמֹשֶׁה בְּחוֹרֵב
הוא יעננו.	מִי שַׁעֲנָה לְאַהֲרֹן בְּמַחֲתָה
הוא יעננו.	מִי שַׁעֲנָה לְפִנְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה
הוא יעננו.	מִי שַׁעֲנָה לְיִהוֹשֻׁעַ בְּגִלְגָל
הוא יעננו.	מִי שַׁעֲנָה לְשִׁמְשׁוֹאֵל בְּמִצְפָּה
הוא יעננו.	מִי שַׁעֲנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִּירוּשָׁלַיִם
הוא יעננו.	מִי שַׁעֲנָה לְאַלְיָהוּ בְּהַר הַכְּרֵמֶל
הוא יעננו.	מִי שַׁעֲנָה לְאַלְיָשֶׁעַ בִּירְיָהוּ
הוא יעננו.	מִי שַׁעֲנָה לְיוֹנָה בְּמַעַי הַדָּגָה
הוא יעננו.	מִי שַׁעֲנָה לְחִזְקִיָּהוּ בְּחִלּוֹ
הוא יעננו.	מִי שַׁעֲנָה לְחַנְיָה מִשְׁאֵל וְעֲזַרְיָה בְּתוֹךְ כְּבֹשֶׁן הָאֵשׁ
הוא יעננו.	מִי שַׁעֲנָה לְדָנְיָאֵל בְּגֹב הָאֲרִיֹּת

פחד יצחק, the object of Isaac's reverence, is a phrase borrowed from Genesis 31:42, 53. The phrase *אביר יעקב*, the Mighty One of Jacob, is repeatedly found in the Bible.

Answer us, God of Abraham and Isaac and Jacob, answer us.
 Answer us, thou Refuge of our mothers, answer us.

Answer us, thou who didst help the tribes, answer us.
 Answer us, thou who art slow to anger, answer us.

Answer us, thou who art easy to reconcile, answer us.
 Answer us at a time of distress, answer us.

Answer us, Father of orphans, answer us.
 Answer us, Champion of widows, answer us.

May he who answered Abraham our father on Mount Moriah,
 His son Isaac bound on the altar,
 Jacob in Bethel and Joseph in prison,
Answer us.

May he who answered our forefathers at the Red Sea,
 Moses at Horeb, Aaron with censer,
 And Phineas when he rose from the people,
Answer us.

May he who answered Joshua in Gilgal, Samuel in Mizpah,
 David and his son Solomon in Jerusalem,
 Elijah on Carmel, and Elisha in Jericho,
Answer us.

May he who answered Jonah in the fish, Hezekiah in his illness,
 Hananiah, Mishaël, Azariah in the furnace,
 And Daniel in the lion's den,
Answer us.

במחנה אהרן alludes to the incense offered by Aaron to ward off the plague that broke out after the rebellion of Korah.

וליל the first encampment of the Israelites after crossing the Jordan, and their headquarters during the conquest of Canaan.

שמואל במצפה alludes to I Samuel 7:9-14, describing Israel's victory over the Philistines.

אלהו בהר הכרמל refers to Elijah's desperate struggle against Baal worship, related in I Kings 18:21-46. Elisha healed with salt the water of the spring at Jericho (II Kings 2:20-22).

מִי שֶׁעָנָה לְמַרְדְּכַי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה
 מִי שֶׁעָנָה לְעִזָּרָא בְּגוֹלָה
 מִי שֶׁעָנָה לְכָל הַצְדִּיקִים וְהַחֲסִידִים
 וְהַתְּמִימִים וְהַיֹּשְׁרִים
 הוּא יַעֲנֵנִי.
 הוּא יַעֲנֵנִי.

רַחֲמָנָא דְעָנִי לְעָנִי עֲנִינָא. רַחֲמָנָא דְעָנִי לְמַכִּיבֵי רוּחָא
 עֲנִינָא. רַחֲמָנָא דְעָנִי לְתַבִּירֵי לֵבָא עֲנִינָא. רַחֲמָנָא עֲנִינָא,
 רַחֲמָנָא חוּס, רַחֲמָנָא פֶּרֶק, רַחֲמָנָא שׁוּב, רַחֲמָנָא רַחֵם עָלָן,
 הִשְׁתָּא בְּעֵנְלָא וּבְזִמְן קָרִיב.

רחום וחנון, חֲטָאתִי לִפְנֶיךָ; יי מְלֵא רַחֲמִים, רַחֵם עָלַי
 וּקְבַל תַּחֲנוּנִי.

(תהלים)

יי, אֵל בְּאַפָּךְ תּוֹכִיחֵנִי, וְאַל בְּחִמְתְּךָ תִּסְרְנִי. חָנּוּנִי, יי, כִּי
 אֲמַלֵּל אֹנִי; רַפְּאֵנִי, יי, כִּי נִבְהָלוּ עֲצָמַי. וְנַפְשִׁי נִבְהָלָה מְאֹד;
 וְאַתָּה, יי, עַד מָתִי. שׁוּבָה, יי, חֲלֹצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
 חֲסִדְךָ. כִּי אֵין בַּמּוֹת זִכְרְךָ; בִּשְׁאוּל מִי יוֹדָה לָךְ. יִגְעֵתִי
 בְּאַנְחָתִי, אֲשַׁחֲה בְּכָל לַיְלָה מִטָּתִי; בְּדַמְעָתִי עֲרָשִׁי אֲמַסֶּה.
 עֲשֻׁשָׁה מִכְּעַס עֵינַי; עֲתָקָה בְּכָל צוּרְרִי. סוּרוּ מִמֶּנִּי, כָּל פֹּעֲלֵי
 אָוֶן, כִּי שָׁמַע יי קוֹל בְּכִי. שָׁמַע יי תַּחֲנוּתִי; יי תַּפְלִתִּי יִקָּח.
 יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אִיבֵי; יִשְׁבוּ וַיִּבְשׁוּ רַגְעַ.

מחא ומסי, מְמוֹת וּמַחֲיָה; מְסִיק מִן שְׁאוּל לְחַי עֲלֵמָא.
 בְּרָא בְּד חֲטִי, אֲבוּהִי לְקִיָּה; אֲבוּהִי דְחִיס מְסִי לְכַאבָּה.
 עֲבָדָא דְמָרְד נָפַק בְּקוּלָר; מָרָה תָּאב וְתִבְר קוּלָרָה. בְּרָךְ

and the following three closing passages in Aramaic were composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language.

May he who answered Mordecai and Esther in Shushan the castle,
Ezra in the captivity, and all saintly men,
The faithful and the upright,

Answer us.

Merciful God, who dost answer the humble, the contrite and broken-hearted, answer us. Merciful God, have pity on us and save us now, speedily and soon.

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all of you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

He inflicts wounds and heals them; he slays and bestows life; he lifts up from the grave to life eternal. When a son commits a sin, his father strikes him; but the compassionate father soon heals the son's wound. When a servant is disobedient, he is taken prisoner and is led out in chains; but his master, if he so desires, breaks the chains. We are thy firstborn, and we have sinned

בוֹכְרָךְ אָנּוּ וְחַטִּינּוּ קָמָךְ; הָא רַנִּיָּא נִפְשֵׁן בְּגִדֵּין מְרִירֵין. עֲבָדְךָ
אָנּוּ וּמְרַדִּינּוּ קָמָךְ; הָא בְּבִזְתָּא, הָא בְּשִׁבְיָתָא, וְהָא בְּמַלְקִיּוּתָא.
בְּמַטּוּ מִנָּךְ בְּרַחֲמֶיךָ דְּנִפְיִשִּׁין אָסִי לְכַאֲבִין דְּתַקּוּף עָלֵן עַד
דְּלֹא נִהְיֵי גְמִירָא בְּשִׁבְיָא.

מְכַנִּיִּסֵי רַחֲמִים, הַכְּנִיסוּ רַחֲמֵינוּ לִפְנֵי בָּעַל הַרְחָמִים.
מְשַׁמְיְעֵי תַּפְלָה, הַשְׁמִיעוּ תַּפְלָתְנוּ לִפְנֵי שׁוֹמֵעַ תַּפְלָה.
מְשַׁמְיְעֵי צַעֲקָה, הַשְׁמִיעוּ צַעֲקָתְנוּ לִפְנֵי שׁוֹמֵעַ צַעֲקָה. מְכַנִּיִּסֵי
דְּמַעָּה, הַכְּנִיסוּ דְּמַעוֹתֵינוּ לִפְנֵי מְלַךְ מַתְרַצָּה בְּדַמְעוֹת.
הַשְׁתַּדְּלוּ וְהַרְבוּ תַּחֲנּוּה וּבִקְשָׁה לִפְנֵי מְלַךְ אֵל רַם וְנִשְׂא.
הַזְכִּירוּ לִפְנֵינוּ, הַשְׁמִיעוּ לִפְנֵינוּ תוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל שׁוֹכְנֵי
עֶפְרָיִם. יִזְכּוֹר אֱהָבָתְכֶם וַיְחִיָּה זֶרַעְכֶם, שְׁלֹא תֵּאָבֵד שְׂאֵרִית יַעֲקֹב.
כִּי צֵאֵן רוּעָה נֶאֱמָן הָיָה לְחִרְפָּה, יִשְׂרָאֵל גּוֹי אֶחָד לְמִשְׁלָל
וְלִשְׁנִינָה. מַהֲרָה עֲנֵנוּ אֱלֹהֵי יִשְׂרָאֵל, וּפְדֵנוּ מִכָּל גְּזֵרוֹת קִשּׁוֹת,
וְהוֹשִׁיעָה בְּרַחֲמֶיךָ הַרְבִּים מִשִּׁיחַ צִדְקָה וְעֶמֶק.

מָרָן דְּבִשְׁמַיָּא, לָךְ מִתְחַנֵּנּוּ כְּבֵר שְׂבִיָּא דְּמִתְחַנֵּן לְשִׁבּוּיָה.
בְּלָהוֹן בְּנֵי שְׂבִיָּא בְּכִסְפָּא מִתְפָּרְקִין, וְעַמָּךְ יִשְׂרָאֵל בְּרַחֲמֵי
וּבִתְחַנּוּגֵי. הֵב לָן שְׂאֵלֵתֵינוּ וּבְעוּתֵינוּ דְּלֹא נִהְדֵּיר רִיקָם מִן קֳדָמְךָ.
מָרָן דְּבִשְׁמַיָּא, לָךְ מִתְחַנֵּנּוּ כְּעֲבָדָא דְּמִתְחַנֵּן לְמַרְה.
עֲשִׂינֵנוּ אָנּוּ וּבִחְשׁוּכָא שְׁרִינּוּ, מְרִירֵין נִפְשֵׁין מַעֲקֵתֵינוּ דְּנִפְיִשִּׁין.
חִילָא לִית בָּן לְרַצִּינָה, מָרוּ; עֲבַד בְּדִיל קִמָּא דְּגִזְרָתָ עִם
אֲבִהָתָא.

מְכַנִּיִּסֵי רַחֲמִים (literally, *you who usher in prayers for mercy*) has met with serious opposition on the part of great authorities such as Rabbi Loew ben Bezalel (*Maharal*) of sixteenth century Prague, who refused to recite it because "we must not pray to the angels, for God is the only One to whom it is proper

against thee; now, bitter affliction has filled our soul to the full. We are thy servants, and we have been disobedient; now, we have endured pillage, captivity, and the scourge. We entreat thee, in thy abundant mercy heal thou our overwhelming griefs, that we perish not in captivity.

Angels of mercy, usher in our petition for mercy before the Lord of mercy. Angels of prayer, make our prayer be heard before him who hears prayer. Angels of supplication, make our supplication be heard before him who listens to supplication. Angels of tears, enter our tears before the King who is reconciled by tears. O strive to pray and plead before the King, the most high God. Let it be remembered and proclaimed before him how those who now dwell in the dust engaged in Torah and good deeds. May he remember their love and preserve their children, that the remnant of Jacob perish not. The flock of the faithful shepherd has been made a derision, the one people of Israel—a byword, a taunt. Lord our God, hasten thou to answer us and redeem us from all evil decrees; in thy abundant mercy save thy truly anointed and thy people.

Lord in heaven, we implore thee as a captive implores his master. All captives are redeemed with money, but thy people, the house of Israel, are saved by prayer and supplication. O grant our petition, our request, and let us not return from thee empty-handed.

Lord in heaven, we entreat thee as a servant entreats his master. We are oppressed, we dwell in darkness, our soul is afflicted with much distress. We have not the strength, our Lord, to conciliate thee; act for the sake of the covenant which thou didst make with our forefathers.

to address our prayers, and we must not pray to anyone else." On the other hand, Rabbi Zedekiah Anaw of the thirteenth century wrote in his well-known work *Shibbole ha-Leket*, 282, that in this poem there is no suggestion of an association of the name of God with other powers: ואמרם מכניסי רחמים... ואין בזה משום משתף שם שמים בדבר אחר... וגם במדרש שיר השירים על הפסוק השבעתי אתכם, אומרת כנסת ישראל למלאכים העומדים על שערי תפלה ועל שערי דמעה: הוליכו תפילתי ודמעתי לפני הקדוש ברוך הוא ותהיו מליצי ישר לפניו שימחול לי על הודעות ועל השנאת, נאמר: אם יש עלי מליץ אחד מני אלה... (נאיב לג, כט).

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל,
הַאֲזִמְרִים שְׁמֵעַ יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֲרֵית עַם אֶחָד, וְאֵל יֹאבֵד גּוֹי
אֶחָד, הַמְּיַחֲדִים שְׁמָךְ, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עַם קָדוֹשׁ, וְאֵל יֹאבֵד גּוֹי
קָדוֹשׁ, הַמְּשַׁלְּשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקָדוֹשׁ.

מְתַרְצָה בְּרַחֲמִים וּמְתַפִּיס בְּתַחֲנוּנִים, הַתְּרַצָּה וְהַתְּפִיס
לְדוֹר עָנִי, כִּי אֵין עֹזֶר.

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאִנְחָנוּ לֹא נִדַּע מַה נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ. זָכַר רַחֲמֶיךָ יְיָ,
וְחֶסֶדְךָ, כִּי מַעֲוֹלָם הָפָה. יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ
לָךְ. אֵל תִּזְכֹּר-לָנוּ עֲוֹנוֹת רַאשֵׁינִים; מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי
דָלוּנוּ מְאֹד. חֲנֻנוּ יְיָ חֲנֻנוּ, כִּי רַב שָׁבַעְנוּ בּוֹז. בְּרָגַז רַחֵם תִּזְכֹּר.
כִּי הוּא יָדַע יִצְרָנוּ, זָכוֹר כִּי עָפָר אִנְחָנוּ. עֲזָרְנוּ, אֱלֹהֵי יִשְׁעֵנוּ,
עַל דְּבַר כְּבוֹד שְׁמָךְ, וְהַצִּילָנוּ וּכְפָר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמָךְ.

שמר ישראל, consisting of three stanzas, is of unknown authorship. This piyyut, used in the daily *Tahanun*, originally consisted of six verses (Baer, *Avodath Yisrael*, page 118).

ואנחנו לא נדע, quoted by Maimonides as part of the daily *Tahanun*, is composed of the following biblical verses: II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalms 103:14; 79:9.

since God's mercy and kindness are eternal, he will prove himself merciful at present as well as in the past.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.

עונות ראשנים has been rendered "the iniquities of our forefathers" in keeping with the thought expressed in Lamentations 5:7, namely: "Our fathers sinned, and are no more; but we must bear their guilt." The idea of "punishing children for the sins of their fathers" (Exodus 20:5) denotes that the results of wrongdoing are transmitted from one generation to another.

יצרנו is connected with the verb in Genesis 2:7 ("the Lord God formed man out of the dust of the earth").

For the sake of thy glorious name is frequently used as a plea to God, whose honor and fame are represented as bound up with the fate of his people.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרֻעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל
בְּרֻכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, וְאָמְרוּ בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

על כל דברי שירות וחשבחות דוד refers to the hymns of praise contained in the Psalms of David; compare the expression לעלא מן כל... ושירתא תשבחתא

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו.
 אחד ואין יחיד בייחודו נעלם וגם אין סוף לאחדותו.
 אין לו דמות הגוף ואינו גוף לא נערוף אליו קדשתו.
 כדמיון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו.
 הנו אדון עולם וכל נוצר יורה גדלותו ומלכותו.
 שפע נבואתו נתנו אל אנשי סגלותו ותפארתו.
 לא קם בישראל במשה עוד נביא ומביט את המונחתו.
 תורת אמת נתן לעמו אל על יד נביאו נאמן ביתו.
 לא יחליף האל ולא ימיר דתו לעולמים לזולתו.
 צופה יודע סתרינו מביט לסוף דבר בקדמתו.
 גומל לאיש חסד במפעלו נותן לרשע רע ברשעתו.
 ישלח לקץ ימיו משיחנו לפדות מחבי קץ ישועתו.
 מתים יחיה אל ברב חסדו ברוך עדי עד שם תהלתו.

יגדל is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fourteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading וכל נוצר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. יורה is used here in the sense of יספר, ייר (see Job 12:7-8; Psalm 145:6-12). In Erubin 65a, יתפלל is taken as the equivalent of יורה.

The Jewish philosophy of Moses Maimonides (1135-1204), summed up in this poem, consists of the following principles: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is

YIGDAL

1. Exalted and praised be the living God!
He exists; his existence transcends time.
2. He is One—there is no oneness like his;
He's unknowable—his Oneness is endless.
3. He has no semblance—he is bodiless;
Beyond comparison is his holiness.
4. He preceded all that was created;
The First he is though he never began.
5. He is the eternal Lord; every creature
Must declare his greatness and his kingship.
6. His abundant prophecy he granted
To the men of his choice and his glory.
7. Never has there arisen in Israel
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people
Through his prophet, his own faithful servant.
9. God will never replace, nor ever change
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;
He repays the evil man for his evil.
12. At time's end he will send our Messiah
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;
Blessed be his glorious name forever.

immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

ראשון ואין ראשית לראשית is taken from חובות הלבבות, chapter 6.

נאמן ביתו see Exodus 19:5; Isaiah 46:13. אנשי סטלתו ותפארתו Numbers 12:7.

רשע רע is taken from Proverbs 11:17, and אש חסד 3:11. The Book of Daniel ends with the phrase לקץ הימין.

In the Siddur of the Spanish-Portuguese Jews a fourteenth line is added to *Yigdal*, which reads: אֱלֹהֵי שְׁלֹשׁ עֶשְׂרֵה לְעֶקְרֵימ, הֵנָּם יְסוּד דֵּת אֵל וְתוֹרָתִי.

WISE COUNSEL

Reverence for the Lord is the root of wisdom,
And the branches of wisdom are long life.

Do not exalt yourself, or you may fall
And bring disgrace upon yourself.

He who provides for his father atones for his sins;
He who honors his mother is like one who gathers treasure.

My child, help your father in his old age;
Do not grieve him as long as he lives.

As water will quench a blazing fire,
So kindness will atone for sin.

My child, do not defraud the poor of their living;
Do not make the eyes of the needy wait long.

Do not pain a hungry heart;
Do not anger a man in distress.

Listen to what a poor man has to say,
And give him a peaceful and gentle answer.

Do not put off turning to the Lord;
Do not postpone it from day to day.

Do not be known as a whisperer;
Do not set an ambush with your tongue.

Do not follow your impulses,
But refrain from your longings.

Do not indulge in too much luxury,
And do not be tied to its expense.

Flee from sin as from a serpent,
For it will bite you when you come near it.

Do not be angry with your neighbor,
And overlook men's ignorance.

Forgive your fellow man his wrongdoings,
Then your sins will be forgiven when you pray.¹

¹*Ben Sira, who lived in Jerusalem early in the second century before the common era.*

KNOWLEDGE AND KINDNESS

Repentance should be attained through joy. We should rejoice in God to the extent that we may regret our offending him.

The performance of a meritorious deed awakens joy in us. A joyful person ought to share his mood with those in sadness.

The mind is the essence of man; he is wherever his thoughts are. He is in a holy place wherever he thinks holy thoughts.

Anger and cruelty show the lack of knowledge. Better understanding brings peace and serenity, kindness and contentment.

The knowledge that whatever happens to you is for your good gives you a life of eternal bliss.

Slaves of gold suffer irritation and bitterness, sadness and anxiety. The more gold they own, the more anxious they are.

If you know that a soft answer will calm your enemy, do not withhold it from him.

Whoever is in position to prevent wickedness and fails to do so is regarded as if he performed the evil himself.

Charity is greater than the sacrifices offered upon the altar, but kindness is greater than charity.

Kindly people should take heed that their kindliness may not result in more evil than good.

The children are unruly in a family where the parents are untruthful.

Whoever has no confidence speaks falsehoods; whoever speaks falsehoods has no confidence.

He who does not care to prevent the wasting of another's property is like a thief.

He who gives charity with a smile is truly a rightminded man. One should believe in God by virtue of faith rather than miracles.¹

¹*Rabbi Nahman Bratzlaver (1770-1811), a great-grandson of Rabbi Israel Baal-Shem-Tov.*

FIRST DAY OF ROSH HASHANAH

1952	5713	Saturday	September 20
1953	5714	Thursday	September 10
1954	5715	Tuesday	September 28
1955	5716	Saturday	September 17
1956	5717	Thursday	September 6
1957	5718	Thursday	September 26
1958	5719	Monday	September 15
1959	5720	Saturday	October 3
1960	5721	Thursday	September 22
1961	5722	Monday	September 11
1962	5723	Saturday	September 29
1963	5724	Thursday	September 19
1964	5725	Monday	September 7
1965	5726	Monday	September 27
1966	5727	Thursday	September 15
1967	5728	Thursday	October 5
1968	5729	Monday	September 23
1969	5730	Saturday	September 13
1970	5731	Thursday	October 1
1971	5732	Monday	September 20
1972	5733	Saturday	September 9
1973	5734	Thursday	September 27
1974	5735	Tuesday	September 17
1975	5736	Saturday	September 6
1976	5737	Saturday	September 25
1977	5738	Tuesday	September 13
1978	5739	Monday	October 2
1979	5740	Saturday	September 22
1980	5741	Thursday	September 11
1981	5742	Tuesday	September 29
1982	5743	Saturday	September 18
1983	5744	Thursday	September 8
1984	5745	Thursday	September 27
1985	5746	Monday	September 16
1986	5747	Saturday	October 4
1987	5748	Thursday	September 24
1988	5749	Monday	September 12

YOM KIPPUR

1952	5713	Monday	September 29
1953	5714	Saturday	September 19
1954	5715	Thursday	October 7
1955	5716	Monday	September 26
1956	5717	Saturday	September 15
1957	5718	Saturday	October 5
1958	5719	Wednesday	September 24
1959	5720	Monday	October 12
1960	5721	Saturday	October 1
1961	5722	Wednesday	September 20
1962	5723	Monday	October 8
1963	5724	Saturday	September 28
1964	5725	Wednesday	September 16
1965	5726	Wednesday	October 6
1966	5727	Saturday	September 24
1967	5728	Saturday	October 14
1968	5729	Wednesday	October 2
1969	5730	Monday	September 22
1970	5731	Saturday	October 10
1971	5732	Wednesday	September 29
1972	5733	Monday	September 18
1973	5734	Saturday	October 6
1974	5735	Thursday	September 26
1975	5736	Monday	September 15
1976	5737	Monday	October 4
1977	5738	Thursday	September 22
1978	5739	Wednesday	October 11
1979	5740	Monday	October 1
1980	5741	Saturday	September 20
1981	5742	Thursday	October 8
1982	5743	Monday	September 27
1983	5744	Saturday	September 17
1984	5745	Saturday	October 6
1985	5746	Wednesday	September 25
1986	5747	Monday	October 13
1987	5748	Saturday	October 3
1988	5749	Wednesday	September 21